



Prabhuhai Bhikhabhai Patel

Born in 1906

Died in 1942

CITTA VISUDDHI PRAKARANA

CITTAVISUDDHIPRAKARANA
OF
ARYADEVA

SANSKRIT AND TIBETAN TEXTS

EDITED BY
PRABHUBHAI BHIKHABHAI PATEL

WITH A FOREWORD BY
VIDHUSHEKHARA BHATTACHARYA



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ABBREVIATIONS

AS	;;; ...	Advayavajrasaṃgraha in GOS.
BCP	Bodhicaryavātarapañjikā, Bibliotheca Indica.
BD	... ..	Bauddha Gana O Dohā, Vangiya Sāhitya-Pariṣad, Calcutta, 1923 B. S.
Cat.	Cal ...	Catalogue of Sanskrit Manuscripts in the Asiatic Society of Bengal.
Cat.	NDL ...	Catalogue of the Sanskrit Manuscripts in the Nepal Darbar Library by H a r a P r a s a d S a s t r i .
CAV	... ..	Cittāvarāṇaviśodhanaprakaraṇa.
CRV	... ..	Cittaratnaviśodhana.
CV ¹	... ..	Cittaviśuddhiprakaraṇa ed. by H a r a P r a s a d S a s t r i in the Journal of the Asiatic Society of Bengal. 1898.
CV ²	... ..	Cittaviśuddhiprakaraṇa quoted in the Subhāṣitasamgraha ed. by C. B e n d a l l, <i>Le Museon</i> , N. S. IV, 1903, V. 1904.
CVP	... ..	Cittaviśuddhiprakaraṇa.
GOHS	... ..	Government Oriental Hindu Series, Poona.
GOS	... ..	Gaekwad Oriental Series, Baroda.
ITS	... ..	Indian Teachers of the Buddhist Universities by P h a n i n - d r a n a t h B o s e, Adyar, 1923.
JASB	... ..	Journal of the Asiatic Society of Bengal.
JRAS	... ..	Journal of the Royal Asiatic Society, Great Britain and Ireland.
PK	... ..	Pañcakrama.
PS	... ..	Prajñopāyavinīśayasiddhi, GOS.
SM	... ..	Sādhana-mālā. GOS.
SS	... ..	Subhāṣitasamgraha ed. C. B e n d a l l.
M	... ..	Tanjur.
Tib.	... ..	Tibetan.
TVW	... ..	Two Vajrayāna Works, GOS.
VT	... ..	Vajradākātānta in Cat. Cal.

FOREWORD

It is most unfortunate that the Editor of the book, Sri Prabhubhai Bhikhabhai Patel, could not live to see it published. Undoubtedly the editing would have been far better if he could himself take care of it from beginning to end. But unfortunately it was not to be as he was untimely snatched away by the cruel hands of death.

He belonged to a peasant family of Kunabi caste and was born at Sarpor-Pardi of the district of Surat in 1906. He had one sister and five brothers, he himself being the fourth. His father was Sri Bhikhabhai and mother Srimati Benabai. His education began at the village school of Satem and thence he was sent with his nephew Sri Govindaji Bhulabhai Patel, now a Homeopathic Physician at Navasari, to the Central Boarding School of Supa. It was a village middle school.

After his reading up to Matriculation came the call of Mahatma Gandhi for triple boycott of schools and colleges, Government Law Courts and foreign cloths. This was in 1919. Having given up school he joined a National School at Surat and from that time till his death he used to put on *khaddar*.

After two years in 1921 he went to the Gujarat Vidyapith, the National University founded by Mahatma Gandhi, and plunged deep in Congress ideology. There he came under the influence of such leaders and thinkers as Principal A. T. Gidwani, Acharya J. B. Kripalani, Kaka Kalelkar and Sardar Vallabhbhai Patel, and Prof. Dharmananda Kausambi. The last-named teacher impressed upon him the glory of the ancient lore of India.

Prabhubhai then came to Visva-bharati, Santiniketan with some other students from that part of the country. Indeed,

it was owing to his personal influence that at that time a good number of Gujarati students came to Santiniketan and joined the different departments of Visva-bharati. In due time P r b h u b h a i was admitted to the Vidya-bhavana, the Research Department of the institution of which I was then the Principal. I had there the good fortune of teaching students coming not only from the different parts of the country, but also from such distant lands as Japan and Germany.

As a student P r a b h u b h a i endeared himself to all his teachers and inmates of the Asrama including our revered Gurudeva, Rabindranath. He was very intelligent and promising. In the Vidya-bhavana he was one of those students who studied under my personal guidance and I felt fortunate and proud to have him as a pupil. His subject of study here was Buddhism with special reference to its Tibetan and Chinese sources.

Here in Visva-bharati he lived for more than seven years and made it almost his permanent home. Once again came the call from M a h a t m a G a n d h i, and P r a b h u b h a i left his studies for the time being in order to serve his motherland and courted arrest and was imprisoned. This proved too much for him, for after two years of jail life he came out a total wreck in health. His robust constitution broke down and he developed hemiplegia from a little strain in his spine. Best of India's doctors, physicians, surgeons and specialists in nature-cure could do no better than giving some temporary relief. He removed to the house of his nephew Dr. G. B. P a t e l, already referred to, at Navasari. He was now a complete invalid, crippled and confined to his wheel-chair and bed, but his mind was clear till the end which came on the 30th December, 1942. He was taken to his village home where he breathed his last after an agony of red sores and now lies buried in his family land. He remained unmarried after the divorce from his wife with whom he was married at a very tender age according to the social custom prevailing there at the time.

The papers left behind by P r a b h u b h a i were sent to Santiniketan by Dr. G. B. P a t e l in the first week of February, 1944, when I went there again for a few months, and I sorted them in two bundles, one containing those connected with the *Citta-visuddhiprakarana* and his Tibetan studies and the other connected with mainly Chinese studies and miscellaneous papers. From the papers that are with me and other materials at my disposal it is known that P r a b h u b h a i made serious studies in the *Bodhicitta* literature both in Chinese and Tibetan. His paper *Bodhicitta-vivarana* in the *Indian Historical Quarterly* (Vol. VIII 1932, pp. 700) will show it clearly.

He contemplated preparation of a critical edition of the *Bodhicittavivarana*, a well-known work on the subject, giving its Tibetan version with the restored Sanskrit text. For this purpose he made a transcription of the Tibetan version and restored the Sanskrit verses from it. He collected also a number of original Sanskrit verses of it scattered in different Sanskrit works.

Besides, he transcribed the Tibetan texts of the following books :

(i) *Bodhicittavivarana-tikā*, (ii) *Bhāvanākrama*, (iii) *Bodhicittabhāvanāvivarana*, (iv) *Bodhicittotpāda*, and (v) *Samvrttibodhicitta-bhāvanopadeśa-varṇasamgraha*.

Again, among the papers left by him there are found also the following :

(i) *Bodhisambhārasūtra* of N ā g ā r j u n a tentatively restored to Sanskrit from the Chinese text.

(ii) *Bodhilakṣaṇavimuktiśāstra*, Chinese text with Sanskrit rendering.

(iii) A short text on *Bodhicitta* with Sanskrit translation.

(iv) A restored Sanskrit text from Tibetan (?) appearing to be called *Bodhicittabhāvanā* containing 1-65 verses.

(v) Two pages of a Tibetan transcription of M a i t r e y a - n ā t h a' s *Mahāyānottaratantra*.

(vi) A short Chinese text entitled *Bodhicittārtha* containing the original and its Sanskrit translation.

(vii) *Paramārtha-bodhicitta-bhāvanākrama-varnana-samgraha* of A ś v a g h o ṣ a—a complete Tibetan transcription.

(viii) There are also some fragmentary miscellaneous notes, different *Bodhicitta* texts as well as collections of Sanskrit verses of *Ratnāvalī* and other Buddhistic works that are found scattered as quotations in different books.

The papers contain also the following three papers of P r a b h u b h a i not yet published :

(i) *The Doctrine of Sūnyatā* (14 pages),

(ii) *Why Was Buddhism Popular* (about 12 pages), and

(iii) *Mysticism in Buddhism* (14 pages).

In the *Indian Historical Quarterly* for 1932, Vol. III, pp. 316 and 689, he edited the complete text of the *Catustava* of N ā g ā r j u n a in a restored Sanskrit version together with its Tibetan text. Just before it T u c c i's paper *Two Hymns of the Catustava* of N ā g ā r j u n a giving the original Sanskrit of only two *stavas* appeared in the April number of the JRAS. P r a b h u b h a i's paper was written long before it and sent to the Editor of the Quarterly. As regards the quality of this work of P r a b h u b h a i one may be referred to my observation in the same number of the *Indian Historical Quarterly* (p. 317).

P r a b h u b h a i wanted to bring out a new edition of the *Subhāṣitasamgraha* in Nagri script, which was originally edited in Roman characters by C. B e n d a l l in *Le Musion*, 1903. Having this object in view P r a b h u b h a i made (15. 10. 29) a Nagri transcription of that book and the copy still lies with me.

As regards his edition of the *Cittaviśuddhiprakaraṇa* it was at my suggestion that he undertook it and worked on it earnestly. I do not exactly remember when he finished it or when the Ms. was sent to the press, but it is certain from his papers that pages up to 76 were printed off and the

final proofs of the remaining portion of the book, i. e. the Notes and different Indexes, viz., those of the karikas of the Sanskrit and two Tibetan texts as well as those of the *Cittavisuddhiprakarana* quoted in other works, were received long before August, 1934, and forwarded to the author for his print order. He was then lying ill in his nephew's residence at Navasari and I was also away from Santiniketan. This as well as the difficulties of printing during the war years including some unforeseen circumstances hampered the timely printing of the book.

After a lapse of some years the work of printing was resumed at the initiative of S_j. Pulinbihari Sen, M.A., of the Publishing Department of Visva-Bharati. S_j. Kshitis chandra Ray, M. A., Assistant Secretary, Visva-Bharati, also took much interest in it.

The Notes and a few pages of the second Tibetan text, (i. e. the verses from III to the end of the *Cittaratnavisodhana*) had to be printed for the second time, these being seen through the press by Dr. P. C. Bagchi, now Director of Research Studies in Visva-Bharati. For this the authorities are thankful to him. It is to be regretted that the Indexes of the first and the second Tibetan texts could not be printed this time.

The Introduction to the book originally appeared in the *Indian Historical Quarterly*, 1933, pp. 705. As it was meant to be finally published as an introduction, we have made use of it as such without any change. As regards the editing of the book, there are defects of which nobody could be more painfully conscious than myself. I am, however, glad that the book is now published and thereby my self-imposed debt to a pupil (*śiṣya-rna*) is somehow paid off.

I have deliberately desisted from making any particular observation on the edition of the book by one of my most beloved pupils. Let the readers and scholars judge for themselves. Yet, I may perhaps permit myself to remark that it is un-

doubtedly a scholarly work and a real contribution to the subject and as such it will occupy an important position in Buddhistic studies.

In conclusion it may be added that P r a b h u b h a i was a fairly well-known literary figure in his own mother-tongue, Gujarati. He tried his hand at novels, short stories, drama and poetry. His novel *Deśadrohī* 'The Traitor to the Country' and a book of poems called *Divāḍī* 'The Lamp' received appreciation from the Gujarati-reading public. His death cut short a life full of promise and high expectations.

"Brahmavihara,"

Calcutta.

Vidhushekhara Bhattacharya.

July 7, 1948.

INTRODUCTION

This treatise was brought to light by the late Mahāmahopādhyāya Haraprasāda Sastri.¹ Ever since that publication, no one has taken any serious notice of it, excepting that some scholars² have used it for the purpose of reference. The original MS. of the work is of palm leaves in old Newari script. As it is very defective, its transcription and the printed text based on it are not free from mistakes. In the original MS. the first leaf is missing, the obverse side of the seventh leaf is totally illegible and many *pādas*, phrases or words are too much defaced to be deciphered with any certainty.

The thought that these handicaps could be overcome to a great extent with the help of the Tibetan versions of the work prompted me to undertake the task of preparing a critical edition of it. There are two Tibetan translations of this work, the first³ of which has been referred to by Bendall,⁴ and the second,⁵ which has a different title and is attributed to a different author,⁶ has been traced by me in the course of editing the first work. A further comparison of the present work with some other texts on the same or similar subjects, supplied me with some more useful materials to work upon. A number of verses or their parts which are exactly the same as or similar

1. *JASB.*, 1898, pp. 175 ff.

2. Bendall: *SS.*, p. 87; *JRAS.*, 1900, p. 41; Poussin: *Museon*, 1900, p. 240; *BCP.*, p. 868; Nariman: *History of Skt. Buddhism*, p. 94; Kimura: *Origin of Mahāyāna Buddhism*, p. 166; and others.

3. *Cittāvaranaviśodhananāmaprakaraṇam* (*Sems.kyi.sgrub pa.rnam.par.shyön.bu.dses.bya.ba'i.rab.tu.byed.pa*). See T. Rgyud, Gi, fols. 121b.9-127a.8 (Cordier: Vol. II, p. 196); Narthang edition, fols. 118a.6-124b.2.

4. *SS.*, p. 87, footnote.

5. *Cittāvaranaviśodhanam* (*Sems.rin.po.che.shyön.bar.byed.par.dses.bya.ba*). See T. Rgyud, Yu, fols. 216a.2-222b.3 (Cordier: Vol. III, p. 292); Narthang edition, fols. 215a.6-222a.5.

6. *Rājā Indrabhūti*, *Rgyal.ba.Indra.b'utis mdzad.pa*: See Tib. T. Dkar. Chag, fol. 104a.6.

to those⁷ in this treatise, have been of great help in the correction of wrong readings and the selection of the right ones from among a number of them.

There is no title in the Sanskrit MS. of this work.⁸ In SS where some of the verses of this treatise are cited, the title is given as *Cittaviśuddhiprakaraṇa*.⁹ The first Tibetan translation (CAV), both in transliteration and translation, calls it *Cittāvarṇaviśodhananāmaprakaraṇa*. The second translation names it *Cittaratnaviśodhana*. In the printed text I have adopted the title supplied by SS. because the title of the work should naturally be *Cittaviśuddhiprakaraṇa*, as the theme of the treatise as indicated by its last verse¹⁰ is *Cittaviśuddhi* and as will be shown later on, it is a *prakaraṇa*, a class of writings to which it can be allotted.

The work is generally attributed to Āryadeva. CV.¹ states in its colophon *ktir iyaṃ Āryadevapādānām iti*. CV.² supports it with a similar statement, viz. *Cittaviśuddhiprakaraṇe Āryadevapādair abhy uktam*. CAV, too, in its beginning as well as its end, supports this view.¹¹

There is also some external evidence to show that this treatise was written by Āryadeva and none else. *Cittaviśuddhi*, according to Vajrayāna is one of the *kramas* 'stages' which are essential to the path that leads to the realization of *sambodhi*¹² 'complete enlightenment'. *Pañcakrama*,¹³ a treatise dealing with

7. See App. III.

8. Later on in the *Cat. NDL.*, p. 249 the editor seems to have accepted the title given in SS., p. 97.

9. One does not know how Dr. Bhaṭṭa c h a r y a names the work differently at different places. See *Buddhist Iconography*, pp. xxiv, 1; *SM.*, II, p. cxxxiv; *Annals of B. R. Institute*, Poona, part X, p. 17.

10. cittaviśuddhiṃ ādhāya yaṃ mayopārjitaṃ sukham/
cittaviśuddhiṃ ādhāya tenāstu sukṛto janaḥ//

11. It runs: *Slob. dpon. chen. po, phags. pa. lhas. mdzad. pa. lāsugs. so* / (*Mahācāryāryadevasya kṛtīr viharati sma*), *Slob.dpon.a.rya.de.bas.mdzad.pa.rjays.so* / (*Ācāryāryadevasya kṛtīḥ samāptā*).

12. *BJ.*, p. 8.

13. *Memoirs de la Faculté des Lettres de Gand*, Fasc. 16 Cf. *Actes du deuxième Congrès international des Orientalistes*, 1894, pp. 189 ff.

these stages, devotes a whole chapter to it.¹⁴ The *Tippanī* on this chapter states that Ācārya Śākyamitra, the redactor and the commentator of the text, has made some additions to it. These additions again are said to be the summary of a work, viz. *Anuttarasamḍhi* of Āryadeva, which also is reported to have been known as *Cittaviśuddhikrama*.¹⁵ In my opinion this Āryadeva and his *Cittaviśuddhikrama* alias *Anuttarasamḍhi* have some relation to the author and the work under discussion. The existence of a work called *Cittaratnaviśodhanakrama*¹⁶ does support the view that the *Cittaviśuddhiprakaraṇa* alias *Cittaratnaviśodhana* should have been related to some *krama*.

Moreover, there are two other treatises, *Śvādbhiṣṭhānakrama-prabhedā*¹⁷ and *Adhisambodhikramopadēsa* (*bdag. byin. gyis. brlab. pa'i. rim. pa. rnam. par. dbye. ba* and *mñon. par. byan. chub. pa'i. rim. pa'i. man. nag* respectively),¹⁸ attributed to Āryadeva, which in spite of the similarity of their titles to those of some chapters in PK, are not identical with them. They, too, like the work under discussion, deal with the same subject matter as in PK. Further, the redactor of the Narthang edition of Tib. T. includes these three works in a volume which is mainly comprised of treatises dealing with PK. This, I think, is a sufficient evidence to put them down as belonging to the PK. literature. All of these treatises, though available as independent works, are, in fact, not so. Each of them taken as a separate unit, does not do full justice to all the aspects of Vajrayāna. They are really, as indicated by one (CVP) of them, more like some chapters than complete independent works. They complement each

14. PK., p. 27 ff.

15. PK., p. viii, footnote 2; Ācārya Śākyamitraḥ tu ātmāno bāhuśrutyam prakāṣayan prakṛtīprabhedaprakāśakam anuttarasamḍhināmakaṁ grantham kṛtvā ārye Puṣṭakrame prakṣiptavān. See PK., p. xii, footnote 1. Again at the end of the chapter III: *Anuttarasamḍhir iti aparāṇāma Cittaviśuddhikrama*. See PK., p. xii, footnote 6. A verse from the latter is cited in BD., p. 28 as that of the former.

16. Cordier, II, p. 248 no. 81.

17. Cat. NDL., p. 65 and Cat. Cal., p. 110.

18. Cordier, II, p. 186.

other when taken as a whole. This, I think, is sufficiently convincing evidence in support of the existence of a hypothetical work written by Āryadeva similar to PK.

As regards the identification of this Āryadeva, it can unhesitatingly be said that he is not the same as one who is well-known as the author of *Catuhṣataka*, *Sataśāstra*, *Akṣarasataka* etc.,¹⁹ though Haraprasada Sastri,²⁰ Poussin,²¹ Bendall,²² Kimura,²³ Nariman,²⁴ and others²⁵ seem to have once believed him to be so, while Bhattacharya²⁶, Vaidya²⁷, and later on Poussin²⁸ also doubted this identification.

When the tenets of Vajrayāna were current in Bengal there was a writer of this name. He is supposed to have been known under two or three other names²⁹. Many Sanskrit as well as Bengali treatises on the then Vajrayāna are attributed to him³⁰. In my opinion this Āryadeva is identical with the author of *Cittaprakaraṇa*³¹, *Svādhīṣṭhānaprabheda*³² and *Anuttarasamādhi* referred to above and is the one referred to in some other works.³³ of the same school.

The second translation (CRV) as stated above³⁴, attributes the work to Rājā Indrabhūtipāda. He was both a patron and a writer of the Vajrayāna school, and was known as *Mahārājādhīrāja*³⁵, *Mahācārya*, *Oḍḍīyanasiddha*, *Avadhūta* etc.³⁶

19. See Tib. T. Tsha, Cordier, III, pp. 296 ff.

20. *JASIS*, 1898, p. 175.

21. *BCP.*, p. 868, footnote; Muséon, 1900, p. 240.

22. *SS.*, p. 87.

23. *The origin of Mahāyāna Buddhism*, p. 166.

24. *History of Skt. Buddhism*, p. 94.

25. Keith: *Buddhist Philosophy*, p. 229; *Abhyākara*, *Sarvadarśana-saṅgraha*, GOHS, Poona, p. 510.

26. *SM.*, II, p. cxxxiv,

27. *Études sur Āryadeva*, p. 61.

28. *Buddhisme*, p. 383.

29. *BD.*, p. 80 (Intro.).

30. *FD.*, app. p. 14.

31. *Cat. NDL.*, p. 249.

32. *Ibid.* p. 65 and *Cat. Cal.* p. 110.

33. *BD.*, p. 8; *Catupīṭhāṅka in Cat. NDL.*, p. 18; *SS.* p. 57.

34. See footnote 6.

35. *Cat. NDL.*, p. 56.

36. *TVW.*, p. xii,

Besides, in his two Sanskrit works, available at present, he is reported to have written a good many other treatises⁸⁷, big and small. Unfortunately they are known only through their Tibetan versions. He is supposed to have lived about the fourth quarter of the seventh century A.D.⁸⁸

As regards the date of this *Āryadeva*, there is very little evidence. Some of the verses of the work occur in other works of settled dates; but that too, does not throw any light on the point, as these verses occur in the texts themselves without any indication that they are quoted from some other works. We have already seen that *Āryadeva* was the predecessor of *Śākyamitra* who summarised the *Anuttarasamdhī* of the former.⁸⁹ Now this *Śākyamitra* was a disciple of *Śākyaprabhā*,⁴⁰ who was a contemporary of *Gopāla* of the Pāla dynasty of Bengal.⁴¹ This fact gives us some data to presume that this *Āryadeva* was somewhat earlier than the beginning of the eighth century A. C.

Thus *Āryadeva* lived during a period in which *Nāgārjuna*⁴² the disciple of *Rāhulabhadra*⁴³ (*Saraha*), *Indrabhūtipāda*, the king of Orissa⁴⁴, *Lakṣmīmikarā*, the learned sister of the latter,⁴⁵ and other *siddhas* upheld the banner of Vajrayāna. A comparison of their works shows that the ideal and the path to realise it, which they advocated, were identical in essence. The facts (1) that the chapters bearing similar titles⁴⁶ and containing similar treatment of the subject are attributed to both *Nāgārjuna* and *Āryadeva*, (2) that the Tibetan translators committed a mistake in attributing one and the same work to both *Āryadeva* and *Indra-*

87. *BD.*, pp. 14 ff. (App.).

88. *SM.*, p. XLII.

89. See footnote 15.

40. *Tārānātha* (Schiefner). pp. 211, 218.

41. *Ibid.*

42. See *SM.*, II, p. XLV.

43. *The life of Nāgārjuna from Tibetan and Chinese sources*, p. 7.

44. *SM.*, II, p. II.

45. *Ibid.*, IIv.

46. Cf. *CVP.*, and works mentioned in footnotes 17 and 18 with chapters 8, 4 and 5 in *PK.*

b h ū t i, and (3) that the occurrence of similar and identical verses⁴⁷ in different works of all of them, can be accounted for by their being contemporaries and having similar mission.

From the Tibetan translations it is known that the Indian translator of CAV was J ñ ā n ā k a r a. Nothing is known about his date, life and career, except that he had translated also some other works from Sanskrit into Tibetan.⁴⁸ The author of one of them, viz. *Gaṇacakraavidhi* is Ācārya D o m b i h e r u k a who is supposed to have lived in the latter part of the eighth century A.C.⁴⁹ We can deduce from it that the first translation was accomplished after that period.

The Tibetan interpreter of this translation was J a y a ś ī l a (*Tshul. khrims. rgyal. ba.*). If he is the same person as the one who was deputed to India by the Tibetan king Chañ. Chub in search of a great Ācārya for Tibet,⁵⁰ it may be said that the translation was made in the eleventh century A. C. For the person whom J a y a ś ī l a took with him to Tibet was Mahāprabhu D ī p a ṃ k a r a Ś r ī j ñ ā n a⁵¹ (980—1053),⁵² who was a contemporary of king N a y a p ā l a of Magadha.⁵³

The second translation was made by Upādhyāya D ī p a ṃ k a r a Ś r ī j ñ ā n a. It is decidedly a later one than the former, as is indicated at the end of the colophon in CRV.⁵⁴ It has many discrepancies as regards its fidelity to both the spirit and the words of the Sanskrit text. As for the identification of its translator, D ī p a ṃ k e r a Ś r ī j ñ ā n a, it is not at all certain whether he is identical with the great D ī p a ṃ k a r a *alais* A t ī ś a or not. If they are one, it will be difficult to account for the difference of the titles of the two translations, and the names of the authors of the original work. It has already been shown that the interpreter of CAV, and this A t ī ś a

47. See Index III to this work.

48. *BD.*, p. 94 (App.).

49. *SM.*, II, p. lxii.

50. *ITU.*, p. 69.

51. *Indian Pandits in the Land of Snow*, pp. 80, 81.

52. *SM.*, II, LXII.

53. See footnote 51.

54. *blan.la. phab.pa'o.* It is written at the end of later translations only.

esides, in his two Sanskrit works, available at present, he is reported to have written a good many other treatises⁸⁷, big and small. Unfortunately they are known only through their Tibetan versions. He is supposed to have lived about the fourth quarter of the seventh century A.D.⁸⁸

As regards the date of this *Āryadeva*, there is very little evidence. Some of the verses of the work occur in other works of settled dates ; but that too, does not throw any light on the point, as these verses occur in the texts themselves without any indication that they are quoted from some other works. We have already seen that *Āryadeva* was the predecessor of *Śākyamitra* who summarised the *Anuttarasāmbhi* of the former.⁸⁹ Now this *Śākyamitra* was a disciple of *Śākyarabha*,⁴⁰ who was a contemporary of *Gopāla* of the *Palā* dynasty of Bengal.⁴¹ This fact gives us some data to presume that this *Āryadeva* was somewhat earlier than the beginning of the eighth century A. C.

Thus *Āryadeva* lived during a period in which *Nāgārjuna*⁴² the disciple of *Rāhulabhadra*⁴³ (*Saraha*), *Indrabhūtipāda*, the king of Orissa⁴⁴, *Lakṣmīṃkara*, the learned sister of the latter,⁴⁵ and other *iddhas* upheld the banner of Vajrayāna. A comparison of their works shows that the ideal and the path to realise it, which they advocated, were identical in essence. The facts (1) that the chapters bearing similar titles⁴⁶ and containing similar treatment of the subject are attributed to both *Nāgārjuna* and *Āryadeva*, (2) that the Tibetan translators committed a mistake in attributing one and the same work to both *Āryadeva* and *Indra-*

87. *BD.*, pp. 14 ff. (App.).

88. *SM.*, p. XLII.

89. See footnote 15.

40. *Tārānātha* (Schiefner). pp. 211, 218.

41. *Ibid.*

42. See *SM.*, II, p. XLV.

43. *The life of Nāgārjuna from Tibetan and Chinese sources*, p. 7.

44. *SM.*, II, p. li.

45. *Ibid.*, liv.

46. Cf. *CVP.*, and works mentioned in footnotes 17 and 18 with chapters 8, 4 and 5 in *PK.*

b h ū t i, and (3) that the occurrence of similar and identical verses⁴⁷ in different works of all of them, can be accounted for by their being contemporaries and having similar mission.

From the Tibetan translations it is known that the Indian translator of CAV was J ñ ā n ā k a r a. Nothing is known about his date, life and career, except that he had translated also some other works from Sanskrit into Tibetan.⁴⁸ The author of one of them, viz. *Gaṇacakravidhi* is Ācārya D o m b i h e r u k a who is supposed to have lived in the latter part of the eighth century A.C.⁴⁹ We can deduce from it that the first translation was accomplished after that period.

The Tibetan interpreter of this translation was J a y a ś ī l a (*Tshul. khrims. rgyal. ba.*). If he is the same person as the one who was deputed to India by the Tibetan king Chañ. Chub in search of a great Ācārya for Tibet,⁵⁰ it may be said that the translation was made in the eleventh century A. C. For the person whom Jay ś ī l a took with him to Tibet was Mahāprabhu D ī p a m k a r a Ś r ī j ñ ā n a⁵¹ (980—1053),⁵² who was a contemporary of king N a y a p ā l a of Magadha.⁵³

The second translation was made by Upādhyāya D ī p a m k a r a Ś r ī j ñ ā n a. It is decidedly a later one than the former, as is indicated at the end of the colophon in CRV.⁵⁴ It has many discrepancies as regards its fidelity to both the spirit and the words of the Sanskrit text. As for the identification of its translator, D ī p a m k e r a Ś r ī j ñ ā n a, it is not at all certain whether he is identical with the great D ī p a m k a r a *alais* A t ī ś a or not. If they are one, it will be difficult to account for the difference of the titles of the two translations, and the names of the authors of the original work. It has already been shown that the interpreter of CAV, and this A t ī ś a

47. See Index III to this work.

48. *BD.*, p. 84 (App.).

49. *SM.*, II, p. lxii.

50. *ITU.*, p. 69.

51. *Indian Pandits in the Land of Snow*, pp. 80, 81.

52. *SM.*, II, LXII.

53. See footnote 51.

54. *btan.la. phab.pa'o.* It is written at the end of later translations only.

were contemporaries as well as acquainted with each other. Now, if Upādhyāya D ī p a ṃ k a r a and Atīśa D ī p a ṃ k a r a were one and the same person, it becomes hardly believable that a work which is not of much importance, was translated twice during the same period

Hence one is naturally led to think that there might have been two persons living at different times but having the same name D ī p a ṃ k a r a. H a r a p r a s a d S a s t r i also in one of his writings⁵⁵ resorts to such a conjecture. Moreover, the different epithets⁵⁶ attached to the name D ī p a ṃ k a r a and the fact that works of various natures are attributed to him, would also support the existence of more than one person of that name.

The name of the Tibetan interpreter of the second translation is not clear. The colophon in CRV and the index volume⁵⁷ of the Tanjur give his name as *khu. ston. dños. grub*. It may literally mean Rasaśāstrasiddha ; but that is not quite convincing. The first syllable *khu* might also be the name of a place. According to Cordie⁵⁸ the Tibetan words mean 'le maitre de khu' (the master of Khu) ; but he also suggests the following correction that they should be changed into '*grus. gyan. drun*' meaning S a n ā t a n a v ī r y a. However, if the syllable *khu* is changed into *bu*, the meaning becomes clearer, because we do find such a name as Bu. Ston⁵⁹ among the Tibetan literateurs. One does not know the exact date of this interpreter, viz. Bu. Ston or Khu. Ston or whatever his name may have been ; but one thing is certain that he must have existed between the eleventh and the fourteenth century A. C. when the present edition of the Tibetan T. in which this translation (CAV) is available was accomplished⁶⁰

Mahāyāna Buddhism in its later stage was split up into

55. BD., Intro. p. 22.

56. BD., App

57. Tib. T. *Dkar. Chag.* fol. 104a. 6. 58. *Cat. T.*, III, p. 282.

59. The famous historian of Tibet and the redactor of Tib. *Tripiṭaka*. His book, *History of Buddhism* (Chos. ḥbyun) translated from Tibetan by E. Obermiller is published.

60. See *Hinduism and Buddhism* by Elliot, Vol. III, p. 880.

two sections, Pāramitānaya and Mantranaya.⁶¹ The latter was subsequently divided into many branches⁶² and had new elements introduced into it by several reputed Ācāryas.⁶³ One cannot say with any certainty to which of these many schools our work belonged. Of course the word Mahāyāna is frequently met with in the text, but that, too, is to be taken to imply some later school wherein the ideas expressed in this text were advocated. The fact that the person, known as an ideal one in our text is called a *yogin* and it suggests that the writer of the text might have been under the influence of the Yogatantrayāna school of the Vajrayānists.

Evidently the writers of the Vajrayāna had for their philosophical grounds the Mādhyamika⁶⁴ and the Yogācāra⁶⁵ schools. According to the latter *citta* is all in all.⁶⁶ Ordinary laymen and misguided *bhikṣus* of the Vajrayāna period misunderstood this *citta*. They identified it with the ordinary mind of our daily experience, deified it as a mythological personality, and tried to please it⁶⁷ by directing their conduct of life accordingly. In fact, this mind was the *Bodhicitta* which in its deified form identified itself with the *Cittavairocana*⁶⁸ and *Bodhivajra*.⁶⁹ It was this

61. *AS*, p. 14.

62. *Les Chants Mystiques* by Shahidulla, p.16 ; *Cakrasambhāratantra* (Tantra Texts), p xxxii ; Lamaism by Waddell, p. 152.

63. Viz. Śāraṇa, Indrabhūti, Dombiheruka, Dipaṃkara etc. See SM., II, Intr. s. v.

64. na samsāram na nirvāṇam manyante tattvadarśinaḥ / /
GVP., v.21.

grāhyagrāhakanirmuktaṃ bhāvayed jñānamātrakam /
tato viśvaṃ cittaṃ mātṛaṃ grāhyagrāhakavarjitam /
SM., p. 78.

65. cittaṃ ēva mahābhījaṃ bhavanirvāṇayor api /
BD., p. 22.

66. yānaṃ nāsti vai niṣṭhā yāvac cittaṃ pravartate /
AS., p. 22.

67. tathā tathā pravarteta yathā na kṣubhyate manaḥ /
saṃkṣubdhe cittaratne tu sīdhir naiva kaścana / /
PS., p. 24.

68. See the following verse of *Cittavajrastava* (Tib. T. Bstod. Tshogs. fol. a 8) where instead of *Cittavajra Bodhicitta* is addressed to :

gañ. gis. se. byuñ. dra. ba. ni/ sems. ſid. kyi.ni. bsañ. mdzañ. de/

69. See *Guhyasamāja*, GOS, LIII, pp. 14, 17A. ff.

citta which was to be worshipped and was to be taken as the only way for the fulfilment of one's purpose⁷⁰ there being no other source of real happiness.⁷¹ But in course of time degeneration strengthened its hold and the mind was always understood in an epicurean way.

We have seen that the mind is treated by the Mahāyānists as the pivot of all metaphysical speculations and ethical conduct of life. A purified mind brings salvation, while a deluded mind leads one to the abysmal depth of damnation. The maxim, *mana eva manuṣyānām kāraṇam bandhamokṣayoḥ*, is really true both morally and philosophically.

This is the reason why all the teachers have emphasised the purity of mind. On account of this unavoidable necessity of *cittaviśuddhi* our writer has taken up the work of explaining its significance, process and result. His treatment of the thesis, though it deviated from the traditional way of uncompromising renunciation and austerity, is in accordance with the social and religious conditions of that time.

Being free from all attachment this mind shines out in its true colour. It is pure from the beginning (*ādisuddham*), free from all impurities (*anāvīlam*) and enlightened by nature (*prakṛti-prabhāsvaram*).

The following verses will be interesting in this connection :

astam gate candramasīva nūnam
nīrendavaḥ samharaṇam prayānti /

70 See *Bhāhicittavivaraṇa*, Tib. T. Rgyud, Gī, fol. 44a.4 :
rañ.dan-gzan.don. bsgrub. don. du/ srid.na.thabs. gzap' yod.na.yin/
byañ. chub. sems. ni. ma.gtogs.pa/ sañs.rgyas-kyis. shar.thabs.ma.gzig //

71 Bodhicittād r̥te nānyat saukhyam asti tridhātuke/
Bodhicittamayam saukhyam sarvasaukhyaprasarṇam /
JS., p. 88 ;

labdhvā Bodhidvayam ete bhavād uttrastamānasāḥ/
bhavanty ayukṣyāt tuṣṭāḥ prāptanirvāṇasamjñināḥ /
Abhisamayālaṅkāraśloka, Gos., p. 120.

cittam hi tadvat sahaḥ [ni] line
naśyanty aṃśa sarvavikalpadoṣāḥ //

BD., p. 48.

cittam eva hi saṃsāre rāgādiklेशavāsitaṃ /
tadeva tair vinirmuktaṃ bhavānta iti kathyate //
Tattvasaṃgrahapañjikā, GOS., p. 184.

This *citta* as *Bodhicitta* is defined as follows :—

sarvabhāvavigataṃ skandhadhātuvāyatanagrāhyagrāhakavarjitaṃ
dharmanairātmyasamatayā svacittam ādyanutpannaṃ śūnyatābhāvam.⁷²

alākṣaṇam anutpādam asaṃskṛtam avāṇmayam /
ākāśam bodhicittaṃ ca bodhir advayalākṣaṇā.⁷³

Thus *Bodhicitta* in its metaphysical aspect comes nearer to the *citta* 'mind' or 'consciousness' of the Yogācāra idealism. The only difference lies in our approach of awareness to them. The Yogācāra *citta* is conceived purely in a speculative and dialectical way by the intellectual. While the *Bodhicitta* is an ideal mental disposition which could be achieved, step by step, through human efforts, directed by the codes of Mahāyāna ethics and inspired by the best of the motives, viz, of *maitrī* 'love' and *karuṇā* 'compassion'. The Yogācāra mind is apprehended through a most subtle synthesis of one's awareness of the supreme and the dynamic force of the cosmos changing at every fraction of a moment, yet preserving its inherent continuity. It is difficult to conceive its existence beyond the symbolic world of words and ideas. On the contrary *Bodhicitta*, through a supernatural concept, is not altogether beyond the sphere of one's awareness. It is an ideal state of realization of a saintly personality, who as an accomplished Bodhisattva, through his *pranidhānas* 'resolves' undertakes the arduous task of unburdening the universe of the miseries of the *samsāra*.

Everybody, according to Mahāyāna Buddhism, is eligible for this state of perfect bliss. The Bodhisattvahood, it is

72. *Guhyasamāja*, GOS, LIII, p. 12 ; *Bodhicittavivaraṇa*, beginning, see footnote 70.

73. *Op. cit.* verse 45 ; see BCP., p. 421.

believed, lies dormant under the pressure of *vāsanā* and *karma*, in all human beings, and a right sort of an endeavour (*sādhana*) to be free from these *vāsanās* and *karmans*, awakens it from its slumber. Many writers of Vajrayāna openly declared that this Bodhisattvahood or *Buddhatva* can be realized within a single life-time.⁷⁴

A picture of the Vajrayānist who could reach this ideal state of perfection, can be noticed in the following two verses. They are :

nirvikāro nirāsaṅgo niṣkāṅkṣo gatakalmaṣaḥ /
 ādyantakalpanāmukto vyomavad bhāvayed budhaḥ //⁷⁵
 samāropavinirmuktaḥ samādhau susamāhitaḥ /
 sarvadā paramānandī sambodhiṃ bhāvayed budhaḥ //⁷⁶

With a view to keeping himself in harmony with the mystical and esoteric aspect of his action, he is to take only to those *mantras*, *sādhana*s and *dhāraṇi*s, which bring him all the more nearer to his ideals. Nothing is right or wrong for him at that stage of progress, yet he always feels inclined to perform the right action. The verse which correctly expresses that inclination, runs thus :

śubhāśubham yady api niḥsvabhāvakam
 tathāpi kuryāt śubham eva nāśubham /
 jalendubimbopamalokasamvṛtau
 sukham priyam duḥkham aśram apriyam//⁷⁷

Here it will be interesting to cite some of the *Pranidhāna* verses which record the declaration of his motives for reaching this stage of Bliss. Two⁷⁸ of them are as follows :

utpādayāmi varabodhicittaṃ
 nimantrayāmy ahaṃ sarvasattvān/
 iṣṭāṃ carīṣye varabodhicārikāṃ

74. CVP., vs. 84, 85 ; VT., p. 101.

75. TVW., p. 16.

76. AS., p. 10.

77. AS., p. 8.

78. For other specimens of these *pranidhāna*s see SM., pp. 8, 57, 67, 508 etc. See also the third *parivarta*, viz. *pranidhāna*, in *Bodhicittotpādāśāstra* of Vasubandhu, Nanjio, no. 1218, which is being edited by me.

buddho bhaveyaṃ jagato hitāya//⁷⁹
 anena cāhaṃ kuśalena karmaṇā
 bhaveya buddho na cireṇa loka/
 deśeya dharmam jagato hitāya
 moceya sattvān bahuduḥkhaṃ līḍitān//⁸⁰

These *siddhas*, who reach this stage of perfection, are on the last step of the staircase which leads to *nirvāṇa*. They, it is said, halt there for aeons and aeons in the expectation of a day when the whole of the universe will be able to be free from the chain of *pratītyasamutpāda*. This is an advancement from the position of Arhatship which is the *summum bonum* both during the life-time of the Buddha and the days after it.

Here one may naturally be inquisitive to know how could the original sayings of the Buddha be reconciled with such new interpretations of the *dharma*. It is evident from some of the original dialogues of the Buddha himself that, he preached the Law differently to different people. The social, the moral and the intellectual status of a disciple was considered to be a factor to be reckoned with in deciding the nature of instructions to be imparted. The whole mass of preaching was never meant to be an end in itself. To make all the human beings free from their miserable plight of the *samsāra*, was the main purpose of the Buddha and all his disciples after him. This gave rise to all those various interpretations of his teachings which went on getting changed in different circumstances. Thus the ideal of the Māhāyanist Bodhisattvahood was given a prominence which superseded the position and honour which the ideal of Arhatship once enjoyed. Some of the verses cited below will speak for themselves in this connection. They are :

asti khalviti nīlādi [jagad iti jādīyase]/
 bhāvagrāhagrāhāveśagam bhīraṇayabhīrave //⁸¹
 vijñānamātram evedaṃ citraṃ jagad udāhṛtam /
 grāhyagrāhākabhedaṇa rahitam mandamedhase //⁸²

79. *AS.*, p. 6 ; *SM.*, pp. 29, 106.

80. *AS.*, p. 9.

81. *AS.*, p. 14. *SS.*, p. 14.

SS., p. 15.

grāhyagrāhakanirmuktaṃ vijñānaṃ paramārthasat /
 yogācōramatāmbhodhipāragair iti gīyate //
 neṣṭaṃ tad api dhīrāṇāṃ vijñānaṃ paramārthakam /
 ekānekaśvabhāvena viyogād gaganābjavat //⁸⁸
 cittaṃ mātṛaṃ jagat sarvaṃ iti yā deśanā muneh /
 uttrāśaparihārārthaṃ bālānāṃ sē na tattvataḥ //
 deśanā lokanāthānāṃ sattvāśayaśānugā /
 bhidyante bahudhā loke upāyair bahudhā punaḥ //
 gambhīrottānabhedena kvacīc cobhayaśakṣaṇā /
 bhinnā hi deśanābhinnā śūnyatādvayaśakṣaṇā //⁸⁴
 tāpāc chedāc ca nikaṣāt suvarṇaṃ iva paṇḍitaiḥ /
 parikṣya bhikṣavo grāhyaṃ mad vaco na tu gauravāt //⁸⁶
 mamety aham iti proktaṃ yathā kāryavaśāj jinaih /
 tathā kāryavaśāt proktāḥ skandhāyatanadhātavaḥ //⁸⁶
 śturyāśturi bhaiṣajyaṃ yadvad bhiṣak prayacchate /
 cittaṃ mātṛaṃ tathā buddhāḥ sattvānāṃ deśayanti vai //⁸⁷

A proper combination of *prajñā* (wisdom) and *upāya* (means) was, according to Vajrayāna, a royal road to the achievement of this ideal. *Prajñā* is the knowledge of things as devoid of all *prapañca*,⁸⁸ and *upāya* is full of compassion by nature.⁸⁹ Both of them are equally important in the complete realization of the ideal. Through *upāya*, one enters into the sphere of *prajñā* (the highest wisdom) and it is through the latter that one finds out the *upāya*. Both, so to say, go hand in hand on the way to Nirvāṇa. They are inseparable like the lamp and the light.⁹⁰ It will not be out of place if we cite the following passages which throw some light on this point. They are :

88. *Ibid.*, *Jñānasūtra* of Āryadeva (Tib. T. Mdo, Tsa, fol. 29a, 8-81a, 8) vs. 26-27.

84. *Bodhicittavivaraṇam*, Vs. 26, 97, 98; see SS., p. 20; *Sarvadarśanasamgraha*, GOHS., Poona, p. 44.

85. *Tattvasamgrahapañjikā*, GOS., XXX, p. 12; see v. 81 of *Jñānasūtra* mentioned in footnote 88.

86. *Yuktiśaṣṭikā* (Tib. T. Mdo, Tsa, fol. 22b.2-25a.7), v. 84; see BCP., p. 376.

87. SS., p. 20.

88. *sarvadharmāṇāṃ prapañcāśvabodho hi prajñā*, SS., p. 25.

89. *upāyah karuṇāmūlam*, JS., p. 88; *upāyah... karuṇāśvabhāva*, Cat. NDL., p. 65.

90. *tādātmyaṃ cānyoḥ sadguruṇāpadeśataḥ pradīpālokoḥ iva*, AS., p. 2.

prajñārahita upāyo bandhaḥ, upāyarahitā prajñā bandhaḥ ; prajñāsa-
hita upāyo mokṣaḥ, upāyasahitā prajñā mokṣaḥ.⁹¹ idānīm vicāryate. prajñayā
kevalayā kiṃ buddhatvaṃ syāt. naced upāyamātreṇāpi. ucyate cedam.
na prajñākevalamātreṇa buddhatvaṃ nāpy upāyamātreṇa, etc.⁹²

So *prajñā*⁹³ and *upāya*⁹⁴ when adequately united⁹⁵ lead to
*Mahāsukha*⁹⁶ gradually through the four stages of *ānanda*, *viṣ.*,
ānanda, *paramānanda*, *sahajānanda* and *viramānanda*⁹⁷.

The doctrine of the *upāya* and its logical outcome are
very interesting. The origin of the tendency of indulgence in
non-austere activities for a higher purpose which could be traced
to some of the very old sūtras of the Mahāyānists, is due to this
doctrine. As the instruction that was to be imparted, was to be
like a prescription of a master physician who changes it according
to the temperament and the requirement of the patient, so even
the rigid rules of penance and the profound teaching of *sūnyatā*
had to be modified in the light of circumstances.⁹⁸ Moreover
the idea that the motive is the only criterion by which merits or
demerits of an action should be judged, is visible in many
Mahāyāna sūtras. The sins that a person commits with a
noble end in view, does not contaminate his character. *Upāli-*
*pariprocchā*⁹⁹ states that there cannot be any danger in a sin if it is
committed with an altruistic motive. The *Ratnameghasūtra*¹⁰⁰ is

91. *Āryavimalakīrtinirdeśa* in *AS.*, p. 2.

92. *PS.*, in *Advayavivaraṇa* of Padmavajra as cited in *SS.*, p. 82 ; *Cat. Cal.*, p. 113.

93. See *PS.*, p. 4 :

parāmarṣaṇayogena prajñātattvaṃ niḥsvabhāvatā /
jñānājnayavibhāṣāyā prajñātattvaṃ taducyate //

94. See *Ibid.*, p. 5 ; *SS.*, p. 82 :

upāyayatyabhiṃmatam yaṃ naukeṣṇukūlataḥ /
sadānukūlayogena saivopāyaḥ prakīrtitaḥ //

95. See *PS.*, p. 5 :

ubhayor melanam yac ca salilakṣīrayor iva /
advayākṣīrayogena prajñopāyaḥ sa ucyate //

96. *Advayasiddhi* in *SM.*, II, p. LXII.

97. *AS.*, p. 82 ; *Cl. BD.*, pp. 16, 18, 27 ; *SS.*, p. 51.

98. *Bodhisattvabhūmi*, see Notes 580-82 to chapter V of *Bodhisattva Doctrine in Buddhist Skt. Literature.*

99. *SS.*, p. 164.

100. *SS.*, p. 168.

reported to be much more liberal as it allows even the slaying of a person who may be on the point of committing some of the *ānantarya* sins.¹⁰¹ *Upāyakaṇṭasālyasūtra*¹⁰² cites an example of a *mānavaka*, Jyotis by name, reported to have been ready even to break his vow of *brahmacarya* which he faultlessly observed for a number of years. Even trickery and falsehood were permitted if that could serve the purpose of a greater good of a greater number.¹⁰³ Thus nothing should be left undone to realise the purpose which is above 'means'.¹⁰⁴ This liberalism could be justified on the ground that it is not the action of killing which spreads the contamination of the evil but the existence of the state of *māraka* 'murderer' in the *citta* which even without the action itself is sinful.¹⁰⁵ This spirit of liberalism of the Mahāyānists is depicted in *Upāyakaṇṭasālyasūtra*¹⁰⁶ and in the *Outlines of Mahāyāna Buddhism* by Suzuki.¹⁰⁷

This, in short, is the brighter side of the Vajrayāna tenets. The spirit of mysticism runs through both the contemplative and the active sides of the system. All ceremonies and formulas inculcated against a background of a higher type of philosophical thoughts, were written in a language which was symbolic.¹⁰⁸ The words which, in an ordinary sense, would have meant one thing, were, in fact, meant to convey something else. The Ācāryas of the system were required not to unfold the secrets of their knowledge to anybody and everybody. Any man before he entered their fold, was to be put to a severe test of examination. This tradition could not be preserved intact, both in its spirit and form, with the decline of Buddhism. Hence began the miscarriage and misunderstanding of the symbolic secrets of

101. See Notes to the present work śloka No. 11.

102. *SS.*, p. 165.

103. *Saddharmapuṇḍarīka*, pp. 72. ff., 101 ff.

104. *QVP.*, 38.

105. *BCP.*, IX, 11.

106. *SS.*, p. 167.

107. *Op. cit.*, p. 71.

108. See the remarks of Dr. Bagchi in *Indian Historical Quarterly*, Vol. VI pp. 577ff.

the Vajrayāna. These ceremonies and formulas being taken at their face value, became the source of all evils that crept into the system. The ordinary people took life quite frivolously as if they lived in the world of the Hedonists and Epicureans. The system which one day was based on the most psychological and logical process of thinking and willing, thus became in time a cause of unspeakable degeneration of the whole social order of that time.

The treatise begins with an invocation to Lord Padmanar-teśvara. From the very beginning it is noticed that the key-note of all the arguments employed by the writer is that, one with a pure mind (*aduṣṭacitta*), good intention (*śubhāśaya*) and proper means (*upāyas*), has no burden either of sin (*pāpa*) or of bondage (*bandhana*). In order to support the above view he in the text itself has adopted the first verse of *Dhammapada*¹⁰⁹ describing the influence of the mind owing to the purity and impurity of which, we have good and evil consequences. The deciding factor, with regard to the determination of *pāpa* and *punya*, is one's disposition of mind (*āśaya*).¹¹⁰ Therefore there is no sin for one whose mind is pure.¹¹¹

He proceeds to say that one should not be shocked at the outward features of the means advocated in the system. As a washerman makes a dirty cloth clean with some matter which itself is dirty,¹¹² as a man infected with poison is sometimes cured of it by poison itself,¹¹³ or as some water accidentally gone into one's ears is taken out by the help of some additional water itself,¹¹⁴ so, the writer wants to assert, that one can get rid of

109. manañpūrvanāgamā dharmā manañśreṣṭhā manojavāḥ /
manasā hi prasannena bhāṣate vā karoti vā //

110. tasmād āśayamūlā hi pāpapunyavyavasthitih, *CVP.*, 16 a-b.

111. na doṣo 'duṣṭacetasām, *CVP.*, 18d ;

nāpattiḥ śubhacetasām, *CVP.*, 16 d.

112. yathāiva rajako vastrapī malenaiva tu nirmalam, *CVP.*, 88 a-b.

113. viṣṭkrānto yathā kaścid viṣeṇaiva tu nirviṣaḥ, *CVP.*, 86 c-d.

114. karṣṇi jalapī jalenaiva, *CVP.*, 87a.

rāga and *kāma* by those *rāga* and *kāma* themselves, which become the cause of bondage only when they are resorted to by the foolish, but not by the wise in whose case they are actually the cause of emancipation.¹¹⁵

Taking his stand on the Yogācāra system, he says there is nothing but *citta* (mind). This *citta* is naturally from the very beginning pure (*adīśuddha*) and free from all sorts of false notions (*vikalpas*). The different ideas, by which this mind seems to be apparently connected, are not originally its own. The mind is like a marble stone which seems to be coloured by the colours of other things, influenced by the superfluous colours of the imagination.¹¹⁶

He eulogises the greatness of Mahāyāna and deprecates the text of Hīnayāna. His attack on Hindu rites and ceremonials is very aggressive and uncompromising. He denounces the practice of renunciation, austerity, bathing in the holy rivers, etc.

Some of the Tantric rites, such as the worship of women without any discrimination as regards their beauty, kinship or caste, the use of meat and wine by a yogin, are mentioned and advocated unhesitatingly. He advises everybody to resort to *mantravāda* only. The view on the point, held by the author, can be summed up in the following words culled here from the very work under discussion :

prajñopāyasamāyogāc (49^c) *cittanirmalakāraṇāt* (28^d) /
śiddhāntī nirvikalpo'sau (79^a) *mantrī sarvaṃ samācaret* (226^d) //

In conclusion he eulogises the greatness of the *gnrṇ*, without whose favour no secret meaning of the system can be realized and consequently one cannot attain success.

115. *durvijñaiḥ sevitaḥ kāmāḥ kāmō bhavati bandhanam /*
sa eva sevito vijñaiḥ kāmō mokṣaprasādhakaḥ // CVP., 42.

116. *yathaiḥ sphaṭikaḥ svacchaḥ pararūpeṇa rajyate /*
tathaiḥ cīttaratnaṃ tu kalpanārāgaranjitaṃ // CVP., 27.

Thus ends one of the most important text of the Mantrayānists probably of the Yogatantrayāna school of the Vajrayāna. The author has, with a number of examples, references and similes, presented his thesis on the *cittavisuddhi* very boldly. The central conception around which he weaves the web of his arguments, is in no way remarkably different from that of his contemporaries. The peculiarity of his treatment of the subject is that he does not go out of the sphere of everyday experience to find out his examples of the concrete world.

PRABHUBHAI PATEL

[अनादिनिधनं शान्तं भावाभावविवर्जितम् ।
 निर्विकल्पं निरालम्बमनवस्थितमद्वयम् ॥ १ ॥
 अदृष्टान्तमनाख्यानमचिन्त्यमनिदर्शनम् ।
 अनाश्रयाप्रतिष्ठानं निर्विकारमसंस्कृतम् ॥ २ ॥
 सर्वेषामाश्रयं बुद्धं करुणामयविग्रहम् ॥
 नानाधिमुक्तसत्त्वानां नानोपायप्रदर्शकम् ॥ ३ ॥
 महारागं नमस्कृत्य पद्मनर्तेश्वरं प्रभुम् ।
 इह स्तोकं प्रवक्ष्यामि स्वचित्तप्रत्यवेक्षणात् ॥ ४ ॥
 योगाचारस्य नयतः सर्वमेव सुनिश्चितम् ।
 तत्सर्वमिह वक्तव्यं तस्मादेतत्समाचरेत् ॥ ५ ॥]
 येन येन हि बन्ध्यन्ते जन्तवो रौद्रकर्मणा ।
 सोपायेन तु तेनैव मुच्यन्ते भवबन्धनात् ॥ ६ ॥
 [विशुद्धेरेव सत्त्वस्य विशुद्धं जायते फलम्] ।
 महायाने सुविस्मृतमुक्तमेतत्सुविस्तरम् ॥ ७ ॥
 धर्मपुङ्गवैरात्म्यं चित्तमात्रं जगौ मुनिः ।
 ततोऽपि सर्वमुत्पन्नमागमात्पुनःकूलकम् ॥ ८ ॥
 भावग्राह्यग्राह्यवैशष्ट्यहीतान्प्रतिचोदितः ।
 आगमेऽपि हि सुव्यक्तो विस्तरः करुणात्मना ॥ ९ ॥
 मनःपूर्वकमा धर्मा मनःश्रेष्ठा मनोजवाः ।
 मनसा हि प्रसज्येन भाषते वा करोति वा ॥ १० ॥
 स्वपिता भिक्षुश्च वृद्धः शौचं गच्छेति प्रेरितः ।
 पतनाच्च मृते तस्मिन्मानस्येव युज्यते ॥ ११ ॥

सुखानि नार्हतादिष्टो मङ्गलं परिपीडय ।
 उपस्थायकभिद्धः स मृते तस्मिन् दोषभाक् ॥ १२ ॥
 अन्यसंज्ञया नान्यास्तु मारयन् दोषमश्रुते ।
 इत्युक्तं विनये व्यक्तं न दोषोऽदुष्टचेतसाम् ॥ १३ ॥
 न स्तूपखनने दोषस्तत्संस्कारधिया यतः ।
 केवलं पुण्यराशिः स्यादुपानन्तर्यकारणात् ॥ १४ ॥
 उपानद्युगलं दत्त्वा मुनेर्मूर्ध्नि शुभाशयात् ।
 अपनीय तथा चान्यो राज्यं फलमवाप्नुतः ॥ १५ ॥
 तस्मादाश्रयमूला हि पापपुण्यव्यवस्थितिः ।
 इत्युक्तमागमे यस्मान्नापत्तिः शुभचेतसाम् ॥ १६ ॥
 स्वाधिदैवतयोगात्मा जगदर्थकृतोद्यमः ।
 भुञ्जानो विषयान् योगी मुच्यते न च लिप्यते ॥ १७ ॥
 यथैव विषतस्त्वप्नो विषमालोक्य भक्षयन् ।
 केवलं मुच्यते नासौ रोगमुक्तश्च जायते ॥ १८ ॥
 मायामरीचिगन्धर्वनगरस्त्रप्रसन्निभम् ।
 जगत्सर्वं समालोक्य किं कथं केन मुच्यते ॥ १९ ॥
 बाला रज्यन्ति रूपेषु वैराग्यं याप्ति मध्यमाः ।
 स्वभावज्ञा विमुच्यन्ते रूपस्थोत्तमबुद्धयः ॥ २० ॥
 विचिन्त्य समयं सर्वं देवतापूजनाविधिम् ।
 शुद्धमालोक्य निःशब्दं मोक्षव्यं मन्त्रकोदितम् ॥ २१ ॥
 शोध्यं बोध्यं तथा दीप्यमन्त्ररचययोगतः ।
 ऋगुष्ठानामिक्वाद्याभ्यां प्रौढयेच्च तद्यावतान् ॥ २२ ॥
 यत्कालमिति बालानां तस्मिन्ना खलु योगिनाम् ।
 गच्छन्तस्तमनेनैव न बद्धो न च मुच्यते ॥ २३ ॥
 संसारं चैव निर्वाणं मन्थन्तेऽतस्त्वदर्शिनः ।
 न संसारं न निर्वाणं मन्थन्ते तस्त्वदर्शिनः ॥ २४ ॥
 विकल्पो हि महाप्राज्ञः संसारोदविषयतकः ।
 अविकल्पो महाज्ञानो मुच्यन्ते भवबन्धनात् ॥ २५ ॥
 शब्दादिविषयं बोध्यन्ते विविधैव पृथग्ज्ञानाः ।
 तामेवोत्कृष्टां निर्मूर्खं विचरेत्कृष्णकण्ठा ॥ २६ ॥

यथैव स्फटिकः स्वच्छः पररागेण रज्यते ।
 तथैव चित्तरत्नं तु कल्पनारागरञ्जितम् ॥ २७ ॥
 प्रकृत्या कल्पनारागैर्विविक्तं चित्तरत्नकम् ।
 आदिशुद्धमनुत्पन्नं निःस्वभावमनाविलम् ॥ २८ ॥
 तत्तद्वत्त्वेन कर्तव्यं यद्यद्बालैर्विगर्हितम् ।
 स्वाधिदैवतयोगेन चित्तनिर्मलकारणात् ॥ २९ ॥
 रागाग्निविषसंमुग्धा योगिनां शुभचेतसा ।
 कामिताः खलु कामिन्यः काममोक्षफलावहाः ॥ ३० ॥
 यथा स्वगरुडं ध्यात्वा विषमाकृत्य संपिबन् ।
 करोति निर्विषं साध्यं न विषेणाभिभूयते ॥ ३१ ॥
 द्वादशयोजनव्यासं चक्रं वै शिरसि भ्रमत् ।
 बोधिचित्तं समुत्पाद्य अपनीतमिति श्रुतिः ॥ ३२ ॥
 बोधिचित्तं समुत्पाद्य सम्बोधी कृतचेतसा ।
 तन्नास्ति यन्न कर्तव्यं जगदुद्धरणाशया ॥ ३३ ॥
 आदिशुद्धमनुत्पन्नं निःस्वभावमनाविलम् ।
 जगद्भावेन सम्पश्यन्न बद्धो न च मुच्यते ॥ ३४ ॥
 विचिन्त्य विधिवद्योगी देवतागुणविस्तरम् ।
 रज्यते रागचित्तेन रागभोगेण मुच्यते ॥ ३५ ॥
 किं कुर्मः कुत्र वै लभ्या विचित्रा भावशक्तयः ।
 विषाक्रान्तो यथा कश्चिद्विषेणैव तु निर्विषः ॥ ३६ ॥
 कर्णाब्जलं जलेनैव कण्टकेनैव कण्टकम् ।
 रागेणैव तथारागमुद्धरन्ति मनीषिणः ॥ ३७ ॥
 यथैव रजको वस्त्रं मलेनैव तु निर्मलम् ।
 कुर्याद्विघ्नस्तथात्मानं मलेनैव तु निर्मलम् ॥ ३८ ॥
 यथा भवति संशुद्धो रजोनिष्ठोऽदृष्टः ।
 सेवितस्तु तथा विघ्नैर्दीप्तो दोषविनाशनः ॥ ३९ ॥
 लोहपिण्डो जले क्षिप्तो मज्जत्येव तु केवलम् ।
 पात्रीकृतो स एवान्यं तारयेत्तरति स्वयम् ॥ ४० ॥
 तद्वत्पात्रीकृतं चित्तं प्रज्ञोपायविधानतः ।
 भुञ्जानो मुच्यते कामो मोचयत्ययमपि ॥ ४१ ॥

दुर्विचैः सेवितः कामः कामो भवति बन्धनम् ।
 स एव सेवितो विचैः कामो मोक्षप्रसाधकः ॥ ४२ ॥
 प्रसिद्धं सकले लोके चीरं विषविनाशनम् ।
 तदेव फण्भिः पीतं सुतरां विषवर्धनम् ॥ ४३ ॥
 जले चीरं यथाविष्टं हंसो पिबति पण्डितः ।
 सविषान् विषयांस्तद्वद् भुक्त्वा मुक्तश्च पण्डितः ॥ ४४ ॥
 यथैव विधिवद्भुक्तं विषमप्यमृतायते ।
 दुर्भुक्तं घृतपूरादि बालानाम्नु विषायते ॥ ४५ ॥
 इदमेव हि यस्मिन् शोधितं हेतुभिः शुभैः ॥
 निर्विकल्पं निरालम्बं भाति प्रकृतिनिर्मलम् ॥ ४६ ॥
 यथा वह्निः क्षयोप्येष तैलवर्त्तादिसंस्कृतः ।
 दीपो निर्मलानिष्कम्पः स्थिरस्तिमिरनाशनः ॥ ४७ ॥
 वटबीजं यथा सूक्ष्मं सङ्कारसमन्वितम् ।
 शाखामूलफलोपेतं महावृक्षविधायकम् ॥ ४८ ॥
 हरिद्राचूर्णसंयोगाद्वर्णान्तरमिति स्मृतम् ।
 प्रज्ञोपायसमायोगाद्धर्मधातुं तथा विदुः ॥ ४९ ॥
 घृतं च मधुसंयुक्तं समांशं विषतां व्रजेत् ।
 तदेव विधिवद्भुक्तमुत्कृष्टं तु रसायनम् ॥ ५० ॥
 रसघृष्टं यथा ताम्रं निर्दीप्य काञ्चनं भवेत् ।
 श्रानशुद्धा तथा क्लेशाः सम्मक् कल्याणकारकाः ॥ ५१ ॥
 ह्रीनयानामिदृढानां मृत्युशङ्का पदे पदे ।
 संग्रामजयचित्तस्तु दूर एव व्यर्थास्ततः ॥ ५२ ॥
 महायानामिदृढस्तु कुरुषाधर्मवर्मितः ।
 प्रज्ञायन्मुचनुवीणो जगदुद्वरचाश्रयः ॥ ५३ ॥
 महासत्त्वो महापायः स्थिरबुद्धिरतन्द्रितः ।
 जित्वा दुस्तरसङ्ग्रामं तारयेत्परानपि ॥ ५४ ॥
 पश्यतोऽपि हि किञ्चिन्ते स्वार्थमात्रपरायणाः ।
 जगदर्थविधातारो धन्यास्ते विरक्ता जनाः ॥ ५५ ॥
 शीतवातादिदुःस्थानि सहन्ते स्वार्थकाम्यताः ।
 जगदर्थप्रवृत्तास्ते न सहन्ते कथं नु ते ॥ ५६ ॥

नारकाख्यपि दुःखानि सोढव्यानि कृपालुभिः ।
 शीतवातादिदुःखानि कस्तान्यपि विचारयेत् ॥ ५७ ॥
 न कष्टकल्पनां कुर्यान्नोपवासेन च क्रियाम् ।
 स्नानं शौचं न चैवात्र ग्रामधर्मं विवर्जयेत् ॥ ५८ ॥
 नखदन्तास्थिमज्जानः पितुः शुक्रविकारजाः ।
 मांसशोणितकेशादि मादृशोणितसम्भवम् ॥ ५९ ॥
 इत्यमशुचिसम्भूतः पिण्डो योऽशुचिपूरितः ।
 कथं संस्तादृशः कायो गङ्गास्नानेन शुध्यति ॥ ६० ॥
 न ह्यशुचिर्घटस्तोयैः चालितोऽपि पुनः पुनः ।
 तद्वदशुचिसम्पूर्णः पिण्डोऽपि न विशुध्यति ॥ ६१ ॥
 प्रतरन्नपि गङ्गायां नैव श्वा शुद्धिमर्हति ।
 तद्वद्धर्मधियां पुंसां तीर्थस्नानं तु निष्फलम् ॥ ६२ ॥
 धर्मो यदि भवेत्स्नानार्त्तवर्तानां कृतार्थता ।
 नक्तन्दिवं जलस्थानां मत्स्यादीनां तु का कथा ॥ ६३ ॥
 पापक्षयोऽपि स्नानेन नैव स्यादिति निश्चयः ।
 यतो रागादिद्विष्टसु दृश्यते तीर्थसेविनाम् ॥ ६४ ॥
 रागो द्वेषश्च मोहश्च ईर्ष्या लृप्णा च सर्वदा ।
 पापानां मूलमाख्यातं नैषां स्नानेन शोधनम् ॥ ६५ ॥
 आत्मात्मीयग्रहादेते सम्भवन्तीह जन्मिनः ।
 अविद्याहेतुकः सोऽपि साविद्या भ्रान्तिरिष्यते ॥ ६६ ॥
 रौप्यबुद्धिर्यथा शुक्लौ शुक्तिदृष्टौ निवर्तते ।
 नैरात्म्यदर्शनात्सापि निर्मूलमवसीदति ॥ ६७ ॥
 सर्पबुद्धिर्यथा रज्जौ रज्जुदृष्टौ निवर्तते ।
 सर्पबुद्धिः पुनस्तत्र नैव स्यादिह जन्मनि ॥ ६८ ॥
 सत्त्वबुद्धिस्तथापि वज्रज्ञानान्निवर्तते ।
 न भावः सम्भवेत्तत्र दम्बबोज इवाङ्कुरः ॥ ६९ ॥
 नैरात्म्यशुचिसङ्घातः पिण्डः प्रकृतिनिर्मलः ।
 तस्य सन्तापने धर्मः कष्टं बालैर्विकल्पितः ॥ ७० ॥
 चन्द्रोदयव्ययश्चापि अपेक्ष तिथिकल्पना ।
 सूर्योदयव्ययेनापि दिवारात्रिव्यवस्थितिः ॥ ७१ ॥

पूर्वादिष्ववहारोऽपि कल्पनापेक्षया कृतः ।
 ग्रहनक्षत्राभ्यादि सर्वलोकैर्विकल्पितम् ॥ ७२ ॥
 शीतोष्णवर्षाणां तथैव ऋतुकल्पना ।
 स्वकर्मफलभोगोऽयं शुभाशुभग्रहोदितः ॥ ७३ ॥
 अविद्याकदम्बालितं चित्तचिन्तामणं पुमान् ।
 ग्रहस्तः क्षालितुं विद्वान् कोऽविद्यां हृहयेत्पुनः ॥ ७४ ॥
 न ग्रहतिथिर्नक्षत्रदेवकासाद्यपेक्षणम् ।
 विहरन्निर्विकल्पसु निर्निमित्तमग्रहितः ॥ ७५ ॥
 यद्यदिन्द्रियमार्गत्वं यायास्तत्तत्समावृतः ।
 सुसमाहितयोगिन सर्वं बुद्धमयं वदेत् ॥ ७६ ॥
 चक्षुर्वैरोचनो बुद्धः श्रवणं वज्रसूर्यकः ।
 घ्राणं च परमाश्रयसु पद्मनर्तकरो मुखम् ॥ ७७ ॥
 कायः श्रीहेरको राजा वज्रसत्त्वश्च मानसम् ।
 एवं सम्बद्धं सदा योगी विश्वेन्द्रकात्मकः ॥ ७८ ॥
 सिद्धान्ती निर्विकल्पोऽसौ स्थिरकल्पसु बौधनः ।
 यद्येष्टचेष्टाभ्यापारः सर्वभुक् सर्वकृत्तथा ॥ ७९ ॥
 सर्वकामक्रियाकारी यथावचितचेष्टितः ।
 उल्लितो वा निष्कलो वा चक्षुर्मन्वा स्वर्गस्ताथा ॥ ८० ॥
 प्रमण्डलप्रविष्टो वा सर्वावरणवानपि ।
 स्वाधिदैवतयोगात्मा मन्दपुच्छोऽपि सिध्यति ॥ ८१ ॥
 अनेन सर्वसौख्यं सर्वबुद्धत्वमिव वा ।
 जन्मनीहैव तत्त्वज्ञः सम्प्राप्नोति न संशयः ॥ ८२ ॥
 यथा प्राकृतलोकेन योगिनीको न बाध्यते ।
 बाध्यन्ते कौविशेषेण योगिनोऽप्युत्तरोत्तरैः ॥ ८३ ॥
 महाप्रज्ञाकोपोपायमहाकृपाविमोक्षतः ।
 महायानसंयुष्टं महाकल्पस्य गोचरम् ॥ ८४ ॥
 यत्कालात्मानं सर्वं वेत्ति प्राप्तं बहुसिद्धयम् ।
 जन्ममरणं बुद्धत्वं प्राप्यते नात्र संशयः ॥ ८५ ॥
 महायानस्य साधनं सुखप्रदं सत्यम् ।
 सर्वकर्मं यत् नश्यति सर्वो जन्मनि सम्पन्नः ॥ ८६ ॥

आगमश्रुतिचिन्ता तु महायाने न गृह्यते ।
 आशयानुशयाभेदाद् यानाभेदः प्रकाशयते ॥ ८७ ॥
 अन्य एवाधिमोक्षोऽयं तथान्या बोधिचारिका ।
 अन्या चित्तविशुद्धिश्च फलमन्यदिहोच्यते ॥ ८८ ॥
 समीपे निर्मलादर्शे रूपं निर्मलचक्षुषः ।
 यथा भाति सुविस्पष्टं स्वच्छप्रकृतिनिर्मलम् ॥ ८९ ॥
 विधूतकल्पनाजालविस्पष्टशुद्धचेतसां ।
 योगिनाञ्च तथा ज्ञानं प्रज्ञानिर्मलदर्पणैः ॥ ९० ॥
 सूर्यकान्तिसमाश्लिष्टसूर्यकान्तमणौ यथा ।
 सहसा प्रज्वलत्यग्निः समर्थः स्वार्थसाधने ॥ ९१ ॥
 अपास्तकल्पनाजालं सूर्यकान्तनिभं मनः ।
 प्रज्ञासूर्यांशुसंश्लिष्टं तद्वज्ज्वलति योगिनाम् ॥ ९२ ॥
 काष्ठद्वयनिवर्षेण यथा ज्वलति पावकः ।
 आदिमध्यान्तसंशुद्धः सर्ववस्तुप्रकाशकः ।
 प्रज्ञोपायसमायोगाद्योगिज्ञानं तथा विदुः ॥ ९३ ॥
 यथैवैकः प्रदीपोऽयं वर्त्यन्तरसमाश्रितः ।
 यथास्वार्थं यथास्थानं करोत्युच्चैः प्रकाशनम् ॥ ९४ ॥
 स्फुरन्मानसमूर्तिसु प्रज्ञोपायविभावनैः ।
 नानाधिमुक्तसत्त्वानां यथाकृत्यमनुष्ठयेत् ॥ ९५ ॥
 विधिं शोहि यथा कश्चित्क्षीरादमृतमुद्धरेत् ।
 निर्दोषं शीतलं हृद्यं सर्वव्याधिविनाशनम् ॥ ९६ ॥
 प्रज्ञाक्षीरमज्ञोपायाद्विधिवन्मथनोत्थितः ।
 विशुद्धधर्मधातुः स सुखासुखविनाशनः ॥ ९७ ॥
 यथा लता समुद्भूता फलपुष्पसमन्विता ।
 तथैकचक्षुषसम्बोधिः सन्भारद्वयसंयुता ॥ ९८ ॥
 [वशहेवगतिस्तान्] वर्षणाकर्षणादिकम् ।
 मय्यमांसरतो योगी कुर्वन्नाप्युपलिप्यते ॥ ९९ ॥
 [हस्तकङ्कणविन्धाय किं] मादर्शः समीप्यते ।
 महायाने यतोऽद्यापि मन्त्रसामर्थ्यदर्शनम् ॥ १०० ॥
 मातृदुहितृसम्बन्ध [स्तत्त्वतोऽत्र न कथ्यते ।
 मन्त्रादीषूपवर्तीव] जगदाह यथागतः ॥ १०१ ॥

पञ्चभूतात्मकं शुक्रं शोभितञ्चापि तादृशम् ।
 तन्मयः खलु पिण्डोऽयं को विप्रः कश्च वान्तरजः ॥ १०२ ॥
 [पञ्चस्कन्धात्मकं सर्वं] शरीरं खलु भिन्नवः ।
 अनित्यं दुःखशून्यञ्च न जातिर्न च जातिमान् ॥ १०३ ॥
 कैवर्त्तिर्गर्भश्च तः कश्चिद्वा [च्छासज्जातिमान्] ।
 तपसा ब्राह्मणो जातस्तस्माज्जातिरकारणम् ॥ १०४ ॥
 स्वसारं मातरं श्वन् स्त्रपुत्रीं भाग्निनेयिकाम् ।
 ब्राह्मणीं क्षत्रियां वैश्यां विधिज्ञानेन शूद्रिकाम् ॥ १०५ ॥
 एकाङ्गविकल्पां हीनां गर्हितामन्धजामपि ।
 योषितं पूजयेन्नित्यं ज्ञानवज्रप्रभावनैः ॥ १०६ ॥
 [सर्वदा स्मितवक्त्रेण मन्त्रावस्तृतचक्षुषा ।
 सम्बोधौ चित्तमुत्पाद्य स्वाधिदैवतभावतः ॥ १०७ ॥
 पश्येद्दृश्यं चर्चं किञ्चिच्छ्रोतव्यं नृक्षयात्तथा ।
 सत्यासत्यवियुक्तं तु वदेद्वाक्यमतन्द्रितः ॥ १०८ ॥
 ज्ञानाभ्यञ्जनवस्त्रादिस्नानपानादियन्ततः ।
 स्वाधिदैवतयोगेन चिन्तयेत्पूजनाविधिम् ॥ १०९ ॥
 [गीतं वाद्यं तथा नृत्यं सोपायेन व्रतौ भवेत् ।
 अङ्गुर्वन्निह भावेषु सर्वेष्वभिनिवेशनम् ॥ ११० ॥
 स्वात्मभावप्रज्ञाचेन तापयेन्न तपस्वया] ।
 सुखाद्यथा सुखं ध्यायेन्नन्मुक्षोऽयमनागतः ॥ १११ ॥
 सर्वकामोपभोगैस्तु रम्यं सुकृतोऽभयात् ।
 मा भैष्ट नास्ति वः पार्यं समयो दुरतिक्रमः ॥ ११२ ॥
 मन्त्रसंस्कृतकाष्ठादि देवत्वमधिगच्छति ।
 किं पुनः ज्ञानवान् कायः कष्टं मोहविषेष्टितम् ॥ ११३ ॥
 प्राज्ञतत्त्वमहङ्कारं परित्यज्य समाहितः ।
 प्रज्ञोपपद्यविधानेन क्रियाभिसां समाचरेत् ॥ ११४ ॥
 पञ्चजातं यथा पद्मं पञ्चदोषैर्न लिप्यते ।
 विकल्पकमनन्दोपेतकथां यो यो न लिप्यते ॥ ११५ ॥
 [विकल्पो विमलसङ्काशो दृष्टिदोषैर्न लिप्यते ।
 ज्ञानमत्र लिप्यते नैव यद्बहुदकचन्द्रमाः] ॥ ११६ ॥

अनादिवासनापङ्क्तैर्विलिप्तं चित्तरत्नकम् ।
 प्रज्ञोपायजलेनैव [क्षालितं सम्प्रकाशते] ॥ ११७
 स्वाधिदैवतयोगस्य स्थिरचित्तस्य धीमतः ।
 मुक्तः कुट्टिमेषैश्च भासते चित्तभास्करः ॥ ११८ ॥
 [प्रज्ञालक्ष्मपरिच्छेदे भूतार्थस्य विनिश्चयात् ।
 धर्मधातुरुपादेयोऽविद्याव्यत्ययवर्जनात् ॥ ११९ ॥
 प्रज्ञामुद्गरविध्वस्ते] सहसा कल्पनाघटे ।
 प्रकृत्या निर्मलः स्वच्छो ज्ञानदीपः प्रकाशते ॥ १२० ॥
 सुप्रसिद्धानि भूतानि क्षित्यग्निजलवायवः ।
 क्रियन्ते ह्यन्यथा विज्ञैर्मन्त्रसामर्थ्ययोगतः ॥ १२१ ॥
 सर्ववादं परित्यज्य मन्त्रवादं समाचरेत् ।
 यस्य मन्त्रस्य सामर्थ्यात्सौख्यभावोऽपि सिध्यति ॥ १२२ ॥
 त्रिरत्नं न परित्याज्यं बोधिचित्तं तथा गुरुः ।
 न वध्याः प्राणिनः केऽपि समयान्यप्यधिष्ठयेत् ॥ १२३ ॥
 मधु रक्तं सकर्पूरं रक्तचन्दनयोजितम् ।
 सुनिवज्रोदकं चैव पञ्चेतान्यप्यधिष्ठयेत् ॥ १२४ ॥
 अन्यैश्च समयैर्दिव्यैश्चित्तस्योत्कर्षकारकैः ।
 मारुतक्षोभशान्तार्थं प्रीणयेच्चित्तवज्रकम् ॥ १२५ ॥
 [नाशुचिभाव आशङ्क्योऽविकल्पयोगलीलया ।
 समायुक्तेन चित्तेन मन्त्री सर्वं समाचरेत्] ॥ १२६ ॥
 मच्चिकापदमात्रेण विषेणाप्यभिभूयते ।
 अशुमात्रा घृणा शङ्का मृत्युकष्टेन संयुता ॥ १२७ ॥
 सुयुद्धं वाचरेद्दिशः सुपलायनमेव वा ।
 भ्रान्तरालिकभावस्तु व्यर्थो वै पतनं भवेत् ॥ १२८ ॥
 गुरोराज्ञाञ्च मुद्राञ्च क्षायामपि न लङ्घयेत् ।
 गुणास्तस्य परं ग्राह्या दोषा नैव कदाचन ॥ १२९ ॥
 आचार्यः परमो देवः पूजनैयः प्रयत्नतः ।
 स्वयं वज्रधरो राजा साक्षाद्रूपेण संस्थितः ॥ १३० ॥
 यथोदकमणिः शृङ्गः कलुषोदकशोधकः ।
 अहामणिस्तथा प्रोक्तश्चित्तरत्नविशोधकः ॥ १३१ ॥

श्रद्धावान्मुह्यते कोऽपि प्रज्ञाचक्षुर्विवर्जितः ।
 उत्पादयेदतः प्रज्ञामागमाधिगमाम्भिवाम् ॥ १३२ ॥
 श्राद्धो बहुश्रुतः प्राज्ञः प्रकृत्वा करुणात्मकः ।
 जगद्दुःखविनाशाय सुखोपायं स विन्दति ॥ १३३ ॥
 चित्तविशुद्धिमाधाय यन्मयोपार्जितं सुखम् ।
 चित्तविशुद्धिमाधाय तेनासु सुखितो जनः ॥ १३४ ॥
 ॥ कृतिरियमार्यदेवपादानामिति ॥¹

1 After this in CV¹ occurs the following of the scribe :

स्वपरायेष्टेष्टनेदमत्र हरितम्भिति श्रुतं मया लिखितम् ।

यथात्मनः प्रिया प्राप्ताः सर्वेषां प्राप्तिस्तथा ।

Tibetan Text

I

CITTĀVARṆAVIŚODHANAPRAKARAṆA

अद्वावान्मुह्यते कोऽपि प्रज्ञाचक्षुर्विवर्जितः ।
 उत्पादयेदतः प्रज्ञामागमाधिगमात्मिकाम् ॥ १३२ ॥
 आक्षो बहुश्रुतः प्राज्ञः प्रकृत्वा करुणात्मकः ।
 जगद्दुःखविनाशाय सुखोपायं स विन्दति ॥ १३३ ॥
 चित्तविशुद्धिमाधाय यन्मयोपार्जितं सुखम् ।
 चित्तविशुद्धिमाधाय तेनासु सुखितो जनः ॥ १३४ ॥
 ॥ कृतिरियमार्यदेवपादानामिति ॥^१

AT THIS PLACE OCCURS THE FOLLOWING OF THE SCRIBE :

स्वपराधेहेतुनेदमव हरितमिति श्रुत्वा मया लिखितम् ।

यथात्मनः प्रिया प्राणाः सर्वेषां प्राणिनस्तथा ।

Tibetan Text

I

CITTĀVARṆAVIŚODHANAPRAKARAṆA

Sems. kyi. sgrib.pa. rnam. par.sbyñ. ba. žes. bya.ba |
Slob. dpon. chen. po. 'phags.pa. lhas.mdzad.pa. bžugs. so ||

rgya.gar.skad.du |
ci.ttā.ba.ra.ṇa.bi.śo.dha.nam.pra.ka.ra.ṇam ||
bod. skad. du |
sems. kyi. sgrib. pa. rnam. par. sbyoñ. ba.
žes. bya. ba'i. rab. tu. byed. pa ||

bla. ma. dam. pai. žabs. la. phyag. 'tshal. lo ||
'jam. dpal. gžon. nur. gyur. pa. phyag. 'tshal. lo ||

[118 b. 6] thog.ma.mtha'. ma.med. ži.ba |
 dños.dañ. dños. med. rnam. [7] par.spañs |
 rnam.par. rtog.med. dmigs.pa.med¹ |
 gnas.pa.med.pa. gñis.med.pa ||

bsam.pa.med.pa¹. dpe.med.pa² |
 rjod du.med.pa. bstan.pa.med³ |
 gnas.pa.med.pa. gnas.med.pa |
 rnam.par.mi. 'gyur⁴. 'dus.ma.byas ||

sañs.rgyas. thams.cad. [119a.1] kyi.ni.gnas¹ |
 'sku.ni. sñiñ.rje.rañ.bžin.ñid |
 sems. can. mos. pa. sna. tshogs. la |
 thobs. rnamis. sna. tshogs. rab. ston.pa'o² ||

1 1 CAV dmigs.dañ. bral.

2 1 CAV 'gro.ba.med.pa. 2 CRV dpe.dañ.bral.ba.
 3 CAV bltar.med.pa. 4 CAV 'gyur.ba.med.pa.

3 1 CRV ma.lus.kun.gyi.gnas.
 2 CRV mchog.thugs.rje.chen.po'i.rañ.bžin.sku |
 3 CRV ston.mdzad.pa.

4

dod. chags. chen. po. tshul.phyag. 'tshal¹ |
 pad.ma.gar.dbañ. phyag.gtso.bo² |
 'rañ.sems. rab. [2] rtogs.par.bya.i.phyir |
 cuñ.zad.tsam. žig.'dir. bśad. bya ||

5

'rnal. 'byor.spyod pa'i spyi.lugs.kyis |
 thams.cad.ñid.du rab ñes.pa³ |
 brjod.par.bya.ba.'di.dag.ñid |
 de.phyir. 'di.dag. spyad.par. bya'o⁴ ||

6¹

'las. drag. gañ.gis² 'gro.ba.rnams |
 'gañ. dañ. gañ.gis. chiñ.[3] 'gyur. ba |
 thabs.dañ. bcas.na. de. ñid. kyis |
 srid.pa'i. 'chiñ.las. grol.bar. 'gyur ||

7

'sems.can.kho.na.rnam.dag.pas |
 'bras.bu. rnam.par.dag.par. 'gyur |
 'di.dag. śin.tu. rgyas.par.ni
 theg.pa.chen.por gsal.bar³. bstan⁴ |

- 4 1 CRV tshul.la. 'dud. 2 CAV khyed.phyag. 'tshal.
 3 CAV rañ.gi.sems.ni. rtogs.bya'i.phyir |
 nub.žig.tsam.žig. brjod.par.bya'o ||
- 5 1 CAV rnal. 'byor.spoyd.pa.tshogs.kyi.ni.
 2 CRV 'sin.tu.ñes. 3 CRV giag.bar.bya'o.
- 6 1 Cf. A d v a y a s i d d h i, Tib. T. Rgyud, Mi.fol. 63b.3.
 ji.ltar.sems.can. 'chañ. ba.na |
 drag. po'i.las. kyis. sems.can.rnams |
 thabs.kyis. 'khor.ba.dag.las. grol ||
- 2 CRV skye.bo. mi.bzod.pa'i.las.dag |
 3 CAV's X gañ.gi.
 4 CAV gañ.da. gañ. du.'chiñ .ba. 'gyur.ba |
- 7 1 CAV sems.can. rnam.par.dag.pa'i.phyir |
 2 CRV rightly 'sin.tu. gsal. 3 CRV gauñs

8

chos. [4] dañ. gañ.zag. bdag.med. pa¹
ye. śes.tsam.du. thub.pas. gsuñs |
²de.lta.na.yañ. 'di.ltar. 'byuñ |
³luñ.dañ. 'sin.tu. 'gal. ba.med ||

9

dños. 'dzin. gdon. gyis. zin.pa.yis |
 'nen. pa. rab.tu. gsal. ba'ai. phyir |
 luñ.las. kyañ.ni. gsal.pa.ru² |
 [5] rgyas. par³. sñiñ. rje'i. bdag.ñid. gsuñs⁴ //

 10^1

chos.ruams. sñon.du. 'gro.bar. yid^a |
'yid.gsto. yid.ni. mgyogs.pa.ste |
'yid.ni. rab.tu. rañ.ba.yis |
'smra.ba.'am.ni. byed.pa.'am ||

11

dge.sloñ. rañ.gi.pha. rgan.gyis¹ |
myur.gyis. 'don.žes². bskyul. [6] gyur.nas |
'gyel.nas³. de.ñid. śi.gyur.kyañ |
mrtshams.med. sbyor.ba. ma.yin.no ||

8 1 CAV dbyed.med. pa.

2 CRV de bas. 'di. kun. de las skyes !

3 CAV rigs. pa dañ. yañ. rab.tu. mthun !

9 1 CRV gzuñ.ba.so.sor.smra.ba.yin !

2 CRV sin.tu.gsal. 3 CRV rgya.cher. 4 CRV omits it.

10 1 Cf UV XXXI, 24.

2 CRV sñon.du. sema. 'gro.ste. and UV yid 'gro.ste.

8 CRV gtso.bo.sems.te. yid.las bynā l

4 CAV yid.ñes.kyis.ui. 'btad.yañ !

б CRV smra.pa'añ. yañ.na.byas.pa'añ.ruñ !

11 1 CRV rgas.pa.la. 2 CAV only žes. 3 CAV bakul. bas.

12

śin.tu.na.ba'i', dgra.bcom.pas |
 dge.sloñ. nad.gyog.byed.pa.la |
 ña.yi².mgrin.pa. sdoms.žes'. bstan⁴ |
 de. [7]ni. śi.yañ³. skyon.med'. bstan' ||

13

du.śes.gžan.gyis. gžan.dag.ni |
 śi.yañ. ñes.te.mi. spyod.par |
 'ñan.sems.med.na.skyon.med.do |
 'dul.ba.las.ni. gsal.bar.gsuñs ||

14

'gañ.phyir. bcos. pa'i. bsam. pa.yis |
 mchod.rten. bśig. kyañ. [119b. 1] ñes.med.do |
 ñe.ba'i². mtshams.med'. byas.pas.kyañ |
 bsod nams.phuñ.po.'ga'.žig. go⁴ ||

15

bsam.pa.bzañ.pos. mchil.lham.gñis' |
 thub.pa'i.bdu.la. bžag.pa.dañ |
 de.ñid.gžan.gyis. bsal.byas.pa. |
 'gñi.gas.rgyal.srid. 'bras.bu.thob [2] ||

12 1 CRV nad.kyis.ñen.pa'i. 2 CRV rañ.gi. 3 CRV drops i
 4 CRV mthoñ.bas. 5 CRV adds bcir.bas before it.
 6 CRV ñes.pa.med. 7 CRV omits it.

13 1 CAV 'di.dra. luñ.las. gsal.por.bstan |
 de.phyir. sems.dge. ñes.pa.med ||

14 1 CAV de.'dus. byas. pa'i. .blo.yis.ni' |
 2 CRV omits it. 3 CRV adds ñes after it. 4 CRV yin.

15 1 CRV adds gañ.gis before it.
 2 CAV gñis.kas. rgyal.srid. thob. par. 'gyur |

16

de.phyir.¹ bsam.pa'i.rtsa.ba.las |
 bsod.nams. sdig.pa. rnam.par.gnas |
 luñ.las. 'di.ltar². gsuñs.pa'i. phyir |
 sems.dge.ba.las. ñes.pa.med ||

17

rañ.lhar.sbyor.ba'i.¹ bdag.ñid.kyis |
 'gro.ba'i.don.ni. byed.brtson.pas² |
 rnal.'byor. [3] 'dod.yul³. loñs.spyod.kyañ⁴ |
 grol.'gyur. gos.par.mi. 'gyur.ro ||

18

ji.ltar. dug.gi.de.ñid.śes |
 dug.la. snañ.na.¹ za.bar.byed |
 'di.ni. brgyal.bar.² mi.'gyur.ñiñ |
 nad.las.³ thar.pa. 'ga'.ñig.⁴'gyur ||

19¹

sgyu.ma smig.rgyu. dri.za.yi |
 groñ.dañ. rmi.lam.² [4] de.bžin.du³ |
 'gro.ba. thams.cad. rnam bltas.na⁴ |
 ci.ñig.⁵ ji.ltar. su.ñig. spyod ||

16 1 CRV de.bas. 2 CRV gañ.phyir.

17 1 CRV rañ.gi.lhar.bgom.pas.

2 CRV bya.bar.'bad.pa.yis. 3 CRV only yul. 4 CRV spyad.na.

18 1 CAV 'sX spyad.nas; CRV bsgoms.nas. 2 CRV gnod.pa.

3 CRV rnad.rnams.kun.las. 4 CRV gcig.tu.

19 1 for a b cf. BV fol. 42 b. 7.

2 BV soba. 3 CRV lta.bar.ni. 4 CRV dmigs.byas.na.

5 CRV gañ.gia.

'byis.pa.rnams.ni gzugs.la.chags |
 'briñ.po.rnams.ni chags.bral. 'gyur |
 gzugs.sogs.² ño.bo ñid.śes.nas³ |
 blo.mchog.rnams.ni. grol.bar.'gyur ||

[5] dam.tshig. thams.cad. rnam. bsam.la |
 lha.la. mchog.pa'i. cho.ga.yis |
 'the.tshom.med.par. bzañ.por.blta |
 sñags.gyis. bskul. la. loñs. spyod. bya³ ||

yi.ge.gsum. gyi. sbyor. ba. yis |
 sbyañ. dañ. rtogs. dañ. de. bžin. 'bar |
 'srin. lag. mthe.boñ. rtse. mo. [6] yis |
 de.bžin. gśegs.rnams.tshim.par.byā ||

byis. pa.rnams.la. gañ.¹ bden. pa |
 de. ni. rnal. 'byor.pa.la.brdzun² |
 ''di.ñid.kyis.na. mtha'. phyin.pa |
 bciñs.pa.med.ciñ. grol.ba.med ||

20 1 CRV byis.pa.skye.bo. sdug (Xcag). rnams.dañ |

'dod.chags.bral.med. dbu.ma.yin |

2 CRV rañ.bžin. 3 CRV de.bžin.śes.na.

21 1 CRV dag.par. bsgoms.nas. dogs.med. pas |

2 CRV bza'.bar.byā.

22 1 For c Cf. VT, Tib. K. Rgyud, Kha, fol. 329 a.2; CRV sbom. pa. mti
 lag (Xdga'. lhag). sbyor. ba. yis | and VT mtho.bo. srin. lag. sbyar.
 ba. yis |

23 1 CAV 'di and CRV 'dir. gañ. 2 CRV bzlog.

3 CAV de.tsam. žig.tu. loñs. spyad. pa |

24

'khor. ba.mya. ñan. 'das.pa.žes |
 de.ñid. ma. mthoñ.ba.yi. [7] sems |
 'khor.med.mya.ñan. 'das.med. ces |
 de. ñid. mthoñ. ba.rnams.kyis.sems ||

25

rnam.par.rtog.pa. gdon.chen.po |
 'khor.ba'i. rgya.mchor. ltuñ.byed.yin¹ |
 rnam.par.mi.rtog. bdag.ñid.ches |
 srid.pa'i. 'chiñ.las.² grol.bar. 'gyur ||

26

[120a.1] the.tshom.dug.gis.¹ gnod.pa.ni² |
 skye.bo. dug.gis.gnod.pa.bžin³ |
 de.ñid. rtsa.ba.med. 'don. pa⁴ |
 sñiñ.rje'i.⁵ bdag.ñid.can.gyis. spyad⁶ ||

27

dper.na¹. śel.sgren. dag.pa.ni² |
 kha.dog.³gžan.gyis. bsgyur.bar.byed⁴ |
 de.bžin. rin. [2] chen.sems. 'di.yañ⁵ |
 rtog.pa'i.tshon. gyis. bsgyur.ba.ñid⁶ ||

24 1 cf. BD, Tib. T. Rgyud, Mi, fol. 221 a.2 ; Y n k t i ṣ a ṣ ṭ i k ā.

Tib. T. Mdo, Tsa, 6.

25 1 CRV 'phyuñ.bar.byed. 2 X mchiñ.las.

26 1 CRV dogs.pa'i.dug.gis. 2 CRV 'chiñ.ba.byed.pa.yin.

3 CRV only dug.ltar. 4 CRV phyuñ. 5 CRV thugs.rje'i. 6 CRV rtogs.

27 1 CRV ji.ltar. 2 CRV dañ.ba.la. 3 CRV omits it.

4 CRV ñe.bar.bsgyur.ba.ltar. 5 CRV de ñid. 6 CRV ñe.bar.bsgyur.

28

'rañ.bžin. rtog.pas. bsgyur.ba.las |
 rin.chen.sems. pa. dpen.'gyur.na |
 thog.ma.nas². dag. ma.skyes.pa |
 'rañ.bžin.med.ciñ. dri.ma.bral ||

29

byis.pas¹. gañ.dañ.gañ. smad.pa |
 de.dañ de.la. [3] 'bad.pas.³ byos³ |
 rañ.gi.lha.yi. sbyor.ba.yis |
 sems.ni. dri.med. bya.ba'i. phyir⁴ ||

30

rnal.'byor. dge.ba'i sems.kyis.ni |
 chags.me¹.dug.gis. rmoñs.pa.yi² |
 'dod.can. me. la.³ 'dod.spyad.pas |
 'dod. pas. thar. ba'i. 'bras.bu. 'byuñ ||

31

dper.na¹. bdag. [4] ñid.mkha'. ldiñ. du |
 bsgoms.nas. dug.bkus². 'thuñ. byed.pa |
 bsgrub.bya'i. dug. kyañ.med.par.byed |
 dug.gis. zil.gyis. mi.non.no ||

28 1 CAV tha.mal.rtog.pa'i. tshan.gyis.ni |
 gñug.ma'i.rañ.bžin.dri.med.gañ |

2 CRV byod.nas.

29 1 CRV 'jig.rten.pa.yis. 2 CRV nan.tan.gyis.ni.
 3 X sbyos and CRV bya.yo. 4 CRV rgyns.

30 1 X med. 2 CRV gduñ. ba. la. 3 CRV adds ñes.par before this phrase.

4 CAV 'dod.pa.thar.ba.thob.par.'gyur.

31 1 CRV omits it. 2 X kun.

32

'khor.lo. dpag.tshad. bcu.gñis.pa |
 lcags.byas. mgo.la. 'khor.ba.yañ |
 byañ.chub.sems.ni. bskyed.ma.thag¹ |
 bsal.bar. 'gyur. [5] žes². thos.pa.yin³

* 33

byañ.chub.sems.na. yañ.dag.bskyed
 rjogs.pa'i.byañ.chub. sems. bya.ba |
 de.yis.mi.bya.gañ.yañ.med |
 'gro.ba. bzuñ.ba'i¹. bsams.pa.yis ||

34

thog.ma.nas.¹ dag. ma.skyes. pa |
 *dños.po.med.pa. dri.med.pa |
 'gro.ba. bsams. pas.yañ. [6] dag.mthoñ |
 bciñs.pa.med.ciñ. grol.ba.med ||

35

lha.yi. yon.tan.rgyas.par.ni¹ |
 rnal.'byor. cho.ga.bžin². bsams.nas |
 'dod. chags.³sems.kyis. chags.pa.⁴ yam |
 chags.pa. spyad.nas.⁵ grol.bar 'gyur ||

32 1 CRV bskyad.par.yis. 2 CAV med par.byañ. žes.

3 CRV rab.tu.grags.

33 1 CRV bsgrol.ba'i.

34 1 CRV gzod.nas

2 CRV rañ.bžin.med.ciñ. rñog.pa.med |

'gro.ba'i.rañ.bžin.yañ.dag.lta |

35 1 CRV adds chen.po. 2 CRV bzuñ.bžin.

3 CAV chags. 4 CRV žen.pa. 5 CRV omits it but adds de.la.

36

ci.bya.gañ.la. dmigs.pa rnam¹ ;
 dños.po. nus. [7] pa². sna.tshogs.te |
 ji.ltar.dug. gis.zin. 'ga.' žig³ ;
 *dug.ñid.kyis.ni.dug.med.byed ||

87 .

rna.las. chu.la. chu.ñid.dañ ;
 tsher.ma.zug.la. char.ma.ñid ;
 de.bžin. chags.pa¹. chags.ñid.kyis ;
 mkhas.pa.rnams.kyis. 'dzin.par. byed² ||

38

dper. na. krus. mkhan.¹ [121b. 1] dri.ma.yis ;
 gos².kyi.dri.ma. med.par.byed ;
 *mkhas.pa'i.bdag. ñid. de.ltar.na ;
 dri.ma.ñid. kyis. dri.ma.sel ||

39

'ji.ltar.me.loñ. rdul.dag.la ;
 phyis. pas. dag. par. 'gyur. ba. yin ;
 *de.bžin. mkhas.pas. bsten.pa.yis. ||
 skyon.gyis. skyon.ruams. 'joms.par.byed ||

-
- 36 1 CAV X adds śes.na. 2 CRV dmigs.pa.
 3 CRV gañ.žig.
 4 CRV dug.gis.dug.ni. sel.bar.byed |
- 37 1 CRV 'dod.chags.pa. 2 CRV 'sel.bar.byed.
- 38 1 CRV khrus. mkhan.mo. 2 CRV ras. 3 CAV drops both these lines.
- 39 1 CAV ji.ltar.rñul.gyi. me.loñ. gi l.
 dri.ma. 'dag.par. 'gyur. ba. bžin l
 de. bžin.mkhas.pas. ñes.pa.dag l
 ñes.pa.spañs. phyir. bsten.par. bya ||

40

lcags.kyi. goñ.bu. chur.bcug. na¹ |
 'ji.ltar. gtiñ.du. 'gro.bar. 'gyur |
 de. [9] ñid. snod.du.byas. pas.su |
 'bdag.dañ. gžan.yañ. sgrol. bar.byed |

41

de.bžin. snod.du.byas.pa'i. sems |
 śes.rab.thabs.kyi. cho.ga.yis. |
 'dod.pas. s'pyod.bžin. grol.bar.'gyur |
 gžan.dag.kyañ.ni. grol.bar.byed ||

42

rnam.śes.ñan.pas.¹ bsten. [3] byas.na |
 'dod.pa.² chiñ.ba.ñid.du.'gyur |
 de.ñid. mkhas.pas.bsten.byas.nas |
 'dod.pa. thar.par. rab.tu.³ sgrub ||

43

'o.mas. dug.ni. žig.'gyur.ba¹ |
 'jig.rten.kun.la.² rab.tu.grags |
 de.ñid. sbrul.gyis. 'thuñs.nas.ni |
 dug.ni. śin.tu.'phel.bar. [4] byed ||

40 1 CAV chu. nañ.du.

2 CRV gtiñ.du. 'gro ba. kho.nar.zad |

3 CKV rañ.yañ.mi.ltañ. gžan. yañ. 'degs |

42 1 CRV rmoñs pas. 'dod.pas. 2 CRV adds sri after it. 3 CRV omits it but adds byed after sgrub.

43 1 CRV se.llo.śes. 2 CRV omits kun.

36

ci.bya.gañ.la. dmigs.pa.rnams¹ |
 dños.po. nus. [7] pa². sna.tshogs.te |
 ji.ltar.dug. gis.zin. 'ga.' žig³ |
⁴dug.ñid.kyis.ni.dug.med.byed ||

37 .

rna.las. chu.la. chu.ñid.dañ |
 tsher.ma.zug.la. char.ma.ñid |
 de.bžin. chags.pa¹. chags.ñid.kyis |
 mkhas.pa.rnams.kyis. 'dzin.par. byed² ||

38

dper. na. krus. mkhan.¹ [121b. 1] dri.ma.yis |
 gos².kyi.dri.ma. med.par.byed |
³mkhas.pa'i.bdag.ñid. de.ltar.na |
 dri.ma.ñid. kyis. dri.ma.sel ||

39

'ji.ltar.me.loñ. rdul.dag.la |
 phyis. pas. dag. par. 'gyur. ba. yin |
 *de.bžin. mkhas.pas. bsten.pa.yis. ||
 skyon.gyis. skyon.ruams. 'joms.par.byed ||

36 1 CAV X adds śes.na. 2 CRV dmigs.pa.

3 CRV gañ.žig.

4 CRV dug.gis.dug.ni. sel.bar.byed |

37 1 CRV 'dod.chags.pa. 2 CRV 'sel.bar.byed.

38 1 CRV khrus. mkhan.mo. 2 CRV ras. 3 CAV drops both these lines.

39 1 CAV ji.ltar.rñul.gyi. me.loñ. gi |

dri.ma. 'dag.par. 'gyur. ba. bžin |

de. bžin.mkhas.pas. ñes.pa.dag |

ñes.pa.spañs. phyir. bsten.par. bya ||

40

lcags.kyi. goñ.bu. chur.bcug. na¹ |
 'ji.ltar. gtiñ.du. 'gro.bar. 'gyur |
 de. [9] ñid. snod.du.byas. pas.su |
 'bdag.dañ. gžan.yañ. sgrol. bar.byed |

41

de.bžin. snod.du.byas.pa'i. sems |
 śes.rab.thabs.kyi. cho.ga.yis. |
 'dod.pas. spyod.bžin. grol.bar.'gyur |
 gžan.dag.kyañ.ni. grol.bar.byed ||

42

rnam.śes.ñan.pas.¹ bsten. [3] byas.na |
 'dod.pa.² chiñ.ba.ñid.du.'gyur |
 de.ñid. mkhas.pas.bsten.byas.nas |
 'dod.pa. thar.par. rab.tu.³ sgrub ||

43

'o.mas. dug.ni. žig.'gyur.ba¹ |
 'jig.rten.kun.la.² rab.tu.grags |
 de.ñid. sbrul.gyis. 'thuñs.nas.ni |
 dug.ni. śin.tu.'phel.bar. [4] byed ||

40 1 CAV chu. nañ.du.

2 CRV gtiñ.du. 'gro.ba. kho.nar.zad |

3 CRV rañ.yañ.mi.ltañ. gžan. yañ. 'degs |

42 1 CRV rmoñs pas. 'dod.pas. 2 CRV adds sri after it. 3 CRV omits it but adds byed after sgrub.

43 1 CRV sel.lo.bes. 2 CRV omits kun.

44

¹ji.ltar. chu.dañ. 'o. ma. 'dres |
 ñaṇ.ba. 'o.ma. 'thuñ.bar. mkhas |
 de.bžin. dug.bcas. yul.dag.pas |
 mkhas.pas. spyad.nas. grol.bar.byed ||

45

ji.ltar.¹ cho.ga.bžin. spyod.na² |
 dug.kyañ. bdud.rtsir. 'gyur.ba.yin |
³byis.pa.rnam. mar. [5]bu. ram.⁴ sog⁵ |
 bza.' ma.legs.pa. dug. tu. 'gyur ||

46

gañ. dag.¹ sems.ni. 'di.ñid.kyañ |
 gtan.tshigs. bzañ. pos.² sbyañ.byas.na |
 rnam.par.mi.rtog. dmigs.med.pa |
 rañ.bžin. dri.med. rab.tu.snañ³ ||

47

ji.ltar. me.ni. chuñ. ñu.yañ¹ |
 * mar.dañ.² sdon³. [6] sog. 'dus.byas.pas⁴ |
 snañ.ba.⁵ dri.med.⁶ mi.gyo. ba |
 brtan.pa'i.⁷ mun⁸.rnam. 'jig. par. gyur⁹ ||

44 1 CAV ji.ltar.ñañ.bas. 'o.ma.ni |

chu.las. 'thuñ.bar. byed.par. ltar |

de.bžin. mkhas. pas. dug.bcas. yul |

sbyañs.nas. spyad. nas. grol.bar.'gyur ||

45 1 CRV dper. na. 2 CRV zas.na.

3 CRV mar.dañ.bu.ram. la.sogs. pa |

bu. sbabs.bza'.ñes,dug. tu. 'gyur |

4 CAV's X mar.kham.

46 1 CAV's X de.ltar. 2 CRV rgyus mkhas.pa.rnams.kyis.

3 CRV omits it but adds in the beginning of the line śin. tu.

47 1 CRV 'chir.phyogs.la. 2 CRV mar.'bru. 3 CAV's X sñiñ.

4 CRV sbyañs. 5 CRV gsal.ñiñ. 6 CRV 'bar. 7 CAV's X betan.pa.

8 X adds pa after it. 9 CRV rab.rab.sel.bar.byed.

48

'dper.na. nya. gro.da'i. sa. bon |
 chuñ. yañ. rkyen.dañ.lدان. pa.na |
 rtsa.ba. yal.ga. me. tog.lدان |
 chen.po'i. śiñ.du. 'phel.bar.byed ||

49

yuñ. dañ. rdo.thal.¹ sbyar. ba.las |
 [7] kha.dog.gžan.žig. 'byuñ. bar. 'gyur² |
 śes.rab.thabs.kyi. cho. ga.yis³ |
 chos. dbyiñs. mkhas. pa. de. ltar. śes⁴ ||

50

mar. dañ. sbrañ. rtsi. mñam.par.lدان¹ |
 de.² dug. ñid. du. 'gyur.ba.yin³ |
 de. ñid. cho.ga.bžin. spyad. na⁴ |
 bcud.kyi.len. [121a.1] kyi. mchog.tu.'gyur⁵ ||

51

dñul.chus¹. reg.pa' i.² zañs.ma.ni |
 ji. ltar.³ skyon. med. gser.tu. 'gyur |
 de. bžin. yañ.dag.ye.śes.ni |
 sbyañs.pas. ñen.rmoñs.pa.bzañ⁴.byed⁵ ||

48 1 CAV ji.ltar.phra.ba 'i. sdoñ.po.las |

ji.ltar.lo.ma.'bras. bu.yis |

- brgyan.pa'i. śiñ. chen. 'byañ. bar. 'gyur ||

49 1 CRV phye.ma. 2 CRV gaal.bar.byed. 3 CRV yañ.dag.sbyor.

4 CRV omits it.

50 1 CAV's X mñam.lدان.pas. 2 CRV adds mdor. na before it.

and CAV drops de. 3 CAV's X adds mi before it.

4 CRV xos. 5 CRV phul. ta. byuñ.

51 1 CRV gser.sgyur.ba.rtsi. 2 CRV bcag.pa. 3 CRV dper.na.

4 X adds por after it 5 CRV dga. bar.byed.

52

theg.pa.dman.la. žon.pa.rnams |
 'gom.re. gom.re.³ [2] śi.bar.dogs |
 gyul.las. rgyal.bar.byā. ba'i. sems |
 riñ.ba.ñid.du. rnam.par.gnas ||

53

theg.pa.chen.pa. žon.rnams.ni |
 'sñiñ. rje'i. chos.kyis.go.byā.ba |
 śes.rab.rgyud.bcas². mda'. dañ. gžus |
 'gro.ba.gzuñ.ba'i³. bsam.pa.yis ||

54

sems. [3] dpa'. che.dañ.thabs.che.ba |
 brtan.pa'i.blo.ni.gñid.sads.na¹ |
 bsgrul.dka'. gyul.las.rgyul.gyas.nas |
 gžan.² dag.kyañ.ni.grol.bar.byed ||

55

rañ.don'. tsam.la.gžol.bas.ni¹ |
²byol.soñ.rnams.kyañ.ñen.rmoñs.byed |
 'gro.bai'. don.ni.byed.pa.po³ |
⁴[4] nor.'brel.ba'i.skye.bo.de.⁵ dkon⁶ |

52 1 CAV skad.cig.skad.cig. 'chiñ.bar.byed. |
 2 CRV bsten. žiñ.

53 1 CRV thug.rje.chen.pa.lđan.pa.sprul.
 2 CRV bñin for bcas. 3 CRV gdon.pa. for gzuñ.ba.

54 1 CRV mi.gyal. 2 CRV adds bdag. before it.

55 1 CRV mchog.tu.gžol. 2 CRV sdug.bañal.lđan.pa'i.dud.'gro.yañ |
 3 CRV bya.ba.rnam.pa. 4 CRV 'gro.ba.de. gtor.gañ.ga'.
 5-6 Xs omit them.

56

grañ¹. dañ. rluñ. sogs. sdug. bsñal. rnams |
 rañ. don. žugs. las². kyañ. bzod. na |
 'gor. ba'i. don. la. žugs. rnams. lta³ |
 de. ma. bzod. pa. ji. lta. ba⁴ ||

57

dmyal.ba.la.sogs. sdug.bsñal.yañ |
 sñiñ.rje.can.gyis. bzod.bya.na |
 grañ¹. dañ. [5] rluñ.sogs.sdug.bsñal.dag |
 ²da.ltar.gyi.la. bsam.ci.dgos ||

58¹

²sdug.bsñal. rtog.par. mi.bya.ste |
 bsñuñ.ba.yañ.ni. bya.ba.med |
 'dir.ni. khruś.dañ. gtsañ. sbra. med |
 groñ. ba'i. chos. ni. spyañ. bar. bya ||

59

sen. mo. rkañ. dañ. rus. pa¹. so |
 pha.yi. khu. ba'i. 'gyur. las. skyeg² |
 [6] śa. dañ. khrag. dañ. skra. la. sogs |
 ma. yi. khrag. las. yañ. dag. byuñ ||

56 1 CRV 'khyags. 2 CRV rañ.don.tsam.la.

3 CRV rab.'jug.pa. 4 CRV ji.ltar.

57 1 CRV 'khyags.

2 CRV sdug. bsñal. de. yis. bzod.bar. bya |

58 1 See, Tib.T.Rgyud, Mi, fol. 68 b.7 :

dka.' thub.ñan. pas. gzir. mi. bya |

sñañ.ba.yis. ru. las. mi. bya |

khruś.dañ. gtsañ. sbra. mi. bya. ste |

blo. gros. chuñ. de'i. spyod. mi. bya ||

2 CAV dka'. thub. rtog.pa. mi.bya. žiñ |

59 1 CRV glad. rus. 2 CAV's X rgyu.las. skyeg and CRV b-yañ.ba.

60

'di. ltar¹. mi. gtsaṅ. las. byuṅ. žiṅ |
 mi. gtsaṅ. bas. gaṅ². ril. po.³ gaṅ |
 de. lta. bu. yi. lus. 'di.ñid⁴ |
 gaṅ. ga'. bkrus. kyaṅ. ji. ltar. 'dag ||

61

mi. gtsaṅ. phur. ma¹. chu.dag.gis |
 yaṅ. yaṅ. [7] bkrus. kyaṅ. dag. mi. 'gyur |
 de. bžin². mi. gtsaṅ.bas. gaṅ.ba'i |
 lus.ni³. 'di.yaṅ. 'dag.mi.'gyur ||

62

¹gaṅ.ga'. la. sgrol. khyi. dag. gis² |
³dag. par. 'os.pa. ma.yin. te |
⁴de. bžin. skye. bu. dge.ba' i. [121 b.1] blos |
 'bab.stegs⁵. khrus.byed. 'bras.bu. med ||

63

¹gal.te. khrus.kyis. chos. 'gyur. na |
 ña.pa.rnams. kyaṅ.² don.byas. 'gyur |
 ñiṅ.daṅ. mtshan.du. chu.gnas.pa'i³ |
 ña.la.sogs.pa. smos.ci.dgos⁴ ||

60 1 CRV 'di.dag. 2 CRV omits it. 3 CRV lus. ni.
 4 CRV omits it.

61 1 CRV's X is not clear here. 2 CRV de.ltar.
 3 CAV phur.ma.

62 1-3-4 CAV :
 gaṅ. ga' i.kluṅ.la. khyi.dag.gis |
 rgyal.žiṅ. 'phye.yaṅ.dag.mi.'gyur |
 de.phyir. chos. 'dod. skeys.bu. daṅ.
 2 CRV mñan. pa. yis. 5 CRV mu. stegs.

63 1 CAV khrus.kyis.gal.te. dag.'gyur.na |
 2 CRV la.sogs for rnams.kyaṅ 3 CAV's X only gnas.pa and CRV chn.
 yu.'jug. 4 CRV ji. lta. bu.

64

khrus.kyis. sdig.pa.zad.pa¹.yañ |
²ñes.par. yod.pa.ma. yin.te |
 ji.ltar. 'bab. stegs³. bsten.pa.la⁴ |
 'dod. chags. [b 2] la.sogs. 'phel.bar⁵. mthoñ |

65

'dod.chags. že.sdañ. gti.mug.dañ |
 'phrag. dog. sred.pa. thams.cad. du |
 sdug.pa'i. rtsa.bar. rab.tu.grags |
 'di.dag. sbyoñ.bya.² khrus.kyis.min ||

66

bdag.dañ. bdag.gir. 'dzin.pa.las |
 'di.dag.las. byuñ. skye. ba.rnams |
 de.yaṇ. [3] ma.rig. rtsa.ba.las² |
 ma.rig.de.yaṇ ³ khrul.bar. 'dod⁴ ||

67

ji.ltar. ñe.phis.la. dñul.blo |
 ña.phis. mthoñ.pas. ldog.par. 'gyur |
 bdag.med.mthoñ.bas. de.yaṇ.ni |
 'rtsa.ba.ñid.nas. med.par.'gyur |

-
- 64 1 CRV 'byuñ.bar. for zad. pa. 2 CRV ñes.ñid.'dir. gyur. ma.yin. |
 3 CRV mu.stegs. rnams. la. 4 CRV omits it.
 5 CRV ldan.
- 65 1 CAV ña.rgyal.lta.ba. the.tshom.rnams |
 2 CRV dag.'gyur.
- 66 1 CAV srog.chags.rnams.las. 'byuñ.ba.yin |
 2 CRV rgyu for rtsa. 3 CRV ma.rig.pa.bcas. 4 CRV 'byuñ for 'dod.
- 67 1 CRV rtsa.nas. ñes.par. 'don.par. 'gyur.ro |

68

dper.na¹. thag.pa. sbrul.gyi.blo |
 thag.par. mthoñ.na.² ldog. [4] par.'gyur |
 de.la.³ sbrul.gyi.blo. yi.bar⁴ |
 'skye.ba. 'di.la. ñes.pa.med ||

69

de.bžin.'di.la. sems.can.blo¹ |
 ye.śes.rdo.rje. ldog.par. 'gyur |
 de.na. 'byuñ.bar. mi.'gyur. ro |
 sa.bon. bsregs.ba'i². myu.gu.bžin³ ||

70

bdag.ñid. mi.gtsaṇ. 'dus.pa.yis¹ |
 *goñ.bu² [5] rañ.bžin.kyis.⁴ dri.med⁵ |
 'de.yi. gduñ.bar. byed.pa'i.chos |
 sdug.bsñal. byis.pas. rnam.brtaḡs.pa ||

71

zla.ba. 'phel.¹ dañ. 'grib.pa. la² |
 bltos.nas. tshes.graṇs³. brtags.pa.la |
 ñi.ma. 'phel.⁴dañ. 'grib.pas.kyañ |
 ñin.dañ. mtshan.mo. rnam.par.bžag⁵ ||

68 1 CRV ji.ltar. 2 CAV śes.na. 3 CAV's X de.las.

4 This yi. bar and its equivalent in CRV bžin are redundant here.

5 CAV skye. bas. de. las. yañ. mi. 'gyur |

69 1 CAV and CRV *bden.pa'i.blo.

2 CRV mes.bsgres. 3 CRV bltar for bžin.

70 1 CRV yañ.dag. 'byuñ.

2 CRV tha.mal.ba.yi. rañ.bžin.lus |

3 CAV's X adds sa.yi here. 4 CAV's X ñid for kyis.

5 CAV and CRV omit dri.med.

6 CAV de.'dus.pa.yi.chos. 'gyur.bar |

byis.pa.dka'.ba'i. rnam.brtaḡs.pas ||

71 1 CRV 'char.ba. 2 CRV omits it. 3 CRV adds gza' before tshes.

4 CRV nub.pa.yis. 5 CRV gnas for bžag.

72

śar. [5] la.sogs.pa'i. tha.sñad.kyañ |
 rtogs.la. bltos¹.nas. bya. pa². yin |
 gza.' dañ. rgyu.skar. khyim.la.sogs |
 'jig.rten. kun.gyis. rnam.pa.brtags ||

73

grañ.dañ. tsha¹.dañ. char. 'bab. pa² |
 bltos. nas.³ de. bžin. dus⁴. rnam. brtags |
 rañ.gi. las.kyis. 'bras. spyod. [7] par |
 bzañ.⁵ dañ.nañ. pa'i.gza'. 'byuñ. ba⁶ ||

74

ma. rig. dam.gyis. gtum.pa. yi¹ |
 sems.kyi. yid. bžin.nor.bu.²ñid |
 skye.bu. mkhas.pas³. bkru.byas. nas⁴ |
 ma.rig. gañ.gis. 'phel.bar.byed⁵ ||

75

gza'. dañ. rgyu. skar. tshe. grañs. dañ |
 yul. dañ. dus.la. [122 a. 1] bltos. med. par |
 rtog. pa. med. par. spyad.par. bya |
 mtshan.med¹. the.tshom.med.par.ni² ||

72 1 CAV's X rtags. 2 CRV dus.

73 1 CRV dro. 2 CRV char. la. sogs. 3-4 CRV omits them.

5 CRV dge. dañ. mi. dge. 'dzin. pas. 'byuñ |

6 CAV's X bstan. to for 'byuñ. ba.

74 1 CRV bskos. 2 CRV rin po. che. 3 CRV blo.lzan.

4 CRV bsgribs. dañ. dag. po.dag. 5 CAV's X yañ. dag. bskyed.

75 1 CAV's X 'tsham. med. 2 CRV dogs. med.

76¹

dbañ.po. lam.'gyur.gañ.dañ. gañ |
 de.ni.de.yi. ño. bo.ñid |
 mñam.par². bžag.pa. sbyor. ba.yis |
 thams. cad.³ [2] sañs. rgyas. rañ.bžin.bya⁴ ||

77

mig.ni. rnam.par.snañ mdzad. grtso¹ |
 rna.ba. rdo.rje. ñi.ma. yin |
 sna.ni.² rta.mchog.ñid. yin.no |
 kha.ni³. pa.dma.gar.dbañ. phyug ||

78

dpal.lan. he.ru.ka. rgyal.lus |
 yid.ni. rdo.rje. sems.dpa'.¹ ste |
 de.ltar. yañ..dag.sbyor.pa. yis² |
 sñiñ. [3] rje'i. bdag.ñid.can.gyis. spyad³ ||

79

mkhas.pas¹. sems.ni. brtan. gyur. nas |
 mi.rtog.pa. 'dis.grub.par. 'gyur |
 ji.ltar.'dod.pas. bya.byed.dañ |
 kun.bzad. kun.² byed. de. bžin.³ no ||

76 1 See Tib. PK, T. Rgyud, Gi, fol. 58 a. 3.

2 All the three translations add ma after it.

3 CRV rtag. tu and PK kun. pa. 4 PK smra'o.

77 1 CRV mgon. 2 CRV adds mgon after it.

3 CRV la. la.

78 1 CRV rnal. 'byor. gnas. 2 CRV thugs. rje.

3 CRV adds rnam. par before it.

79 1 CRV cho. ga.yis. 2 CRV thams. cad. 3 CRV omits i t.

80

'dod.¹ dañ.bya.ba.kun. byed. na |
 ji.ltar. 'dod.pa'i. bya. ba. yis |
 [4] lañs. dañ. 'dug.par.byed.pa. dañ |
 ji. ltar.³ 'chag. gñid⁴.de.bžin. no ||

81

dkiyl. 'khor.du. ni. ma. žugs. pa |
 sgrib.pa.kun.² dañ.ltan. pas. kyañ |
 rañ.gi³. lha.sbyor.bdag⁴.ñid.kyis |
 bsod.nams. [5] chuñ.yañ. 'grub.par. 'gyur||

82¹

'dis.ni. sañs.rgyas. thams.cad.dañ |
²dpa'.po.dag.ni. thams.cad.ñid |
³tshe.'di.ñid.la.yañ.de.rig |
 thob. 'gyur.⁴ 'di.la.⁵ the.tshom. med ||

83¹

ji. ltar². 'jig.rten.phal.ba³. yis⁴ |
⁵rnal. 'byor 'jig. rten. 'chiñ.⁶ mi. [6] gyur |
 goñ.ma.goñ. ma'i. blo.khyad.kyis |
 rnal. 'byor.ba.yañ. 'chiñ.bar.⁸ 'gyur ||

80 1 CAV las. 2 CRV sams. kyi. byed. 3 CRV gañ. las.

4 both CAV and CRV omit it.

81 1 The X adds the following two lines before this verse.

rgod.dañ smra.bar.byed.pa.dañ |

ji.ltar.de.ltar.gañ.de.bžin |

2 CRV thams. cad. 3 CRV che.ba. 4 CRV sbyor.ba.

82 1 Cf. VT and PK Tib. Kanjur, Rgyud.Kha.fol.316 and
 T. Gi. fol. 50 respectively.

2-3 CRV sras.rnams.kun.dañ.bcas.pa.yañ |
 de.ñid. śes.na. sbye.ba. 'dis |

4 CRV yañ.dag.thob.par. 5 CRV omits it.

83 1 Cf. BCP. Tib. T. Mdo. La. fol. 29 b.3.

2 BCP, Tib. de.la.3 CRV tha.mal. 4 X las.

5 CAV rnal. 'byor.pa.yi. tiñ. 'dzin. rgal |

6 BCP, Tib. gnod.ciñ and CAV rgal (X rgyal). 7 BCP, Tib.
 omits it. 8 BCP, Tib. gnod; CAV rgal (Xrgyal),

84

śes.rab. che. dañ. thabs. che. dañ |
 brtsi. ba¹ che. dañ. mos. pa. nas² |
 theg. pa.chen.por. yañ.dag.bstan |
 sems.can.chen.po'i. spyod.yul.yin ||

85

gañ.ñig. bskal.pa. [7] grañs.med.ni |
 mañ.pos. mi¹. 'thob.par. 'dod.pa'i² |
 sañs.rgyas. de.³ tshe.'di. ñid. kyis |
 thob.pa. 'di.la. the.tshom. med ||

86

theg.pa.chen.po. bdag.ñid.che |
 bsod.nams.ye.śes. tshogs.kyis.ni¹ |
 kuu.mkhyen go.'phañ. fiams.dga'.ba² |
 skyes. 'di. [122 b. 1] ñid.la.³ thob.par.'gyur ||

87

luñ.las. mñan.pas. sems.pa². gañ³ |
 theg.pa che.la. mi. sbyar. bya⁴ |
⁵bsam.pa. lhag.bsam. bye.brag.gis |
⁶theg.pa' i.dbye.ba. gsal.bar.bya ||

84 1 CRV sāñ rje. 2 X ñid.

85 1 CRV omits it. 2 CRV adds gañ after it. 3 X omits it.

86 1 CRV gsal.ba.yin. 2 CRV yid. 'oñ.ba.
 3 de lta'i.tshe.la.

87 1 CRV bder.gśegs.luñ. 2 X gsuñs. 3 CRV omits it.

4 CAV rigs. te. 5 CRV bsam.pa.bag. la.ñal.dbye.bas¹.

6 CAV theg.pa' i.khyad.par. rab.tu.bstan |

92

rtog.pa'i. dra.bas. rnam.spañs.pa'i¹ |
 [4] nor.bu.² me.śel. 'dra.ba'i.yid |
 śes.rab. ñi.ma'i 'od. phog.³pas |
 rnal.'byor. de.bžin. 'bar.bar. 'gyur ||

93

śiñ.gñis. drag.tu.brud.pa.las¹ |
 ji.ltar. me.ni. 'bar.'gyur.ba |
 thog.ma. bar.dañ.mtha'. dag. la² |
 dños.po. ma.lus.³ rab.snañ.byed⁴ |
 śes. [5] rab.thabs.su. sbyor.ba.las⁵ |
 rnal. 'byor.pa.śes.⁶ de.bžin.śes ||

94

dper.na'.mar.me.¹ gcig.ñid.la² |
 sdoñ.bu.³ gžan.⁴ dag.la. brten.nas |
 ji. bžin.gnas.⁵su. rañ.don. bžin' |
 mthon.po'i. gnas.nas⁶. snañ.bar⁷. byed ||

95

śes.rab.thabs.pa'i.dag.rnam.[6] śiñ |
 dpag.tu.med.pa'i.¹ lus.² spros.nas |
 sems.can.mos.pa.sna.tshogs.la |
 mdzad. pa³. ji.bžin. ñams.su.blañs.⁴ ||

92 1 CRV byas.gas.pa. 2-3 CRV omits them.

93 1 CRV drud.par.gyur.pa.las. 2 CRV yañ.dag. ltar.

3 CRV thams.cad. 4 CRV gsal.bar.byed. 5 yañ.dag. sbyor. 6 X vis. and CRV ye 'ses.

94 1 CRV ji.ltar. 2 CRV adds 'bar.ba. 3 CRV omits ñid.la.

4 CAV sñiñ.po. 5 CRV adds one gžan more. 6 CRV adds rañ before it. 7 X gžan. 8 CRV omits it but has 'bar. bar in its place. 9 CRV gsal.

95 1 CRV mtha' yas. 2 CRV sku.ru. 3 CRV bya.ba.

4 CRV rjes.sn. bsgrub.pas.

96

'ji. ltar. cho.ga.śes.pas.³ 'ga |
 'dud.rtsi. 'o.ma. [7] dag.las. blad |
 ñes.pa.med.pa'i. bsil. ñams. dg'a' |
 nad.rnams.thams.cad.brab.byed pa''o ||

97

śes.rab. 'o.ma. thabs.chen.pos |
 cho.ga.bžin.du. bsrub.pa. skyes |
 chos.dbyiñs. śin.tu.rnam.dag.pas |
 bde.ba.dam.pa³. sdug.bsñal. 'jig⁴ ||

98

me.tog. 'bras.bu.ltan.pa.yi³ |
 'khri.la.śiñ. kun.tu.³ 'byuñ.ba.ltar⁴ |
 de. [123 a.1] bžin.tshogs.gñis.dañ. ldan.pa''i |
 skad.cig. cig.gis. mñon.byañ.chub⁴ ||

99

dbañ.dañ. sdañ.¹ dañ. 'gro.ba.reñs³ |
 char.dbad. 'gug.pa.³ la. sogs. pa. |
 śa.chañ.dga'. ba'i.rnal 'byor.paś |
 byas.par⁴. 'gyur.kyañ. mthoñ.bar 'gyur⁵ ||

96 1 The first three lines are quite different in CRV, they are:—

dper.na. gañ.žig. thabs.śes.pas. |
 'o.mar.bsrubs.nas. mar. len.byed. |
 bsil.žñ. yid.'oñ. skyon.dañ.bral. ||
 2 X pa. 3 CRV žel.bar.byed.

97 1 X adds las after it. 2 CRV byuñ. 3 X pas. 4 CRV ži.bar.byed,

98 1 Cf. *Ekallacapa mahāroṣaṇatantra*, Tib. Kanjur.
 Rgyud, Ca. fol. 36 a.2. 2 CRV yañ.dag.ltan. 3 CRV omits it. 4
 CRV jl.ltar. 5 yañ.dag.ltan. 6 CRV rjogs.byañ.chub.

99 1 CRV 'thab. 2 X rañs; B perhaps confounds it with rabs. 3 X la. 4
 CRV omits it. 5 CRV ñe bar.rñed.par.

100

¹[2] lag.pa'i.gdu.bu.lta. bu.la |
²me.loñ.brtaḡs.pa.ci.ḡig.bya |
 gañ.phyir. theḡ.pa.chen.po.la |
 sñags.kyi.mthun.ni.da.ltar.mthoñ ||

101

pha.¹ ma.bu.mo. 'brel.ba.ni |
 'dir.ni.de.ñid. med.par.brtaḡs |
 lcags.kyi.reñ.bu². bśig.pa.ltar³ |
 'gro.ba.de.⁴[3] bžin. 'de.gśegs. gsuñs⁵ ||

102

'byuñ. lña'i. bdag. ñid¹. khu. ba. dañ |
 khrag. kyañ. de. dañ. 'dra. ba. dañ. |
 de. yi. rañ. bžin. goñ. bu.² ñes³ |
 bram. ze. gañ.⁴ yin. mtha'. skyes.⁵ gañ ||

103

dge. sloñ. dag. ni¹. lus. 'di. ni |
 thams. cad². phuñ. po³. lña. bdag. ñid |
 mi. rtag. sdug. bsñal. [4] ston: ba. la |
 rigs. med. rigs. dañ. ldan. pa. med⁴ ||

100 1 CRV lag.gdu.ba. lag.par. mthoñ.la |

2 CAV me.loñ.dag.ni.dños.sam.ci |

theḡ pa.chen.po. de.sgos.kyañ |

sñags.kyi. nus.pa. bstan.pa.yis ||

101 1 CRV only ma. 2 CRV thur. 3 CRV sbañ.bas.bedus. pa. bžin. 4 CRV has
 kun before it. 5 CRV omits it.

102 1 CRV rañ. bžin. 2 CRV lus. 3 X lña. 4 CRV su.ḡig.
 5 CRV only rigs. ni.

103 1 X gi. 2 CRV kun. 3 X bud. po. 4 X kyañ.

104

ñā. ba'i. mñal. du. skye. ba.¹ gañ³ |
 kha. cig.² gdol. ba'i. skye⁴. ldan. pas |
 dka'. thub. spyad. pas.⁵ bram. ze. skyes⁶ |
 de. phyr⁷. rigs. ni. rgyu⁸. ma. yin ||

105

ma. dañ. srin. mo. bu. mo. dañ |
 sgyug. mo. dañ. ni. tsha. mo. dañ |
 bram. ze. [5] rgyal. rigs. rje. rigs. me |
 cho. ga. śes. pa'am. ñas.¹ rig. mo ||

106

yan. lag. cig. ni. ñams. pa. dañ |
 dman. dañ. smod. dañ. mthar. skyes. kyi |
 btsun. mo. rtag. tu. mchod. par. bya |
 rdo. rje. ye. śes. rnam. bsgom. pas ||

107

'rtag. tu. žal. ni. bžad. pa. yis |
² [6] sñags. pas. spyan. ni. rgyas. gyur. na |
 rjog. pa'i. byañ.chub. sems. bskyed.³ nas |
 rañ. gi. lha. yi. bsgom. nas⁴. na ||

104 1 CRV byuñ. ba. 2 CRV omits it. 3 CRV gañ. yañ.

4 CRV rigs. 5 X spyad.pa; CRV byas.pas.

6 CRV gyur. 7 CRV de. bas. 8 CRV ñes.pa and X sgyu.

105 1 CRV rmañs.

107 1 CAV žal.ni.rab.tu.bžad.gyur.ciñ. 1

2 CRV sñags.pa.rab.tu.spyan.phyi.la. 1 3 CRV bžag.

4 CAV yid. kyls.

108

¹skad. cig. mthoñ.la. blta. bar. bya |
 gañ. yañ. thos. pa. mñan. par. bya |
 brdzun. dañ. bden. dañ. bral. ba. yañ |
 gyal. ba. med. pas. tshig. tu. [7] smra ||

109

khrus. dañ. bsku. mñe¹. gos. la. sogs |
 bza'. gtuñ.la.sogs. 'bad.pa.ñid² |
 'bdag.ñid. che. ba'i.lhar. sbyar.bas |
 cho.gas.mchod.par. bsam.par. bya ||

110

¹glu.dañ. rol.mo.gar.de.bžin |
 thabs.bcas. brtul.žugs.can.byas.spyad. |
 'dir.ni.³ [123. b. 1] dños.po.thams.cad.la⁴ |
 lhag.par.chags.par.⁴ mi.byay.o ||

111

rañ.gi. bdag.ñid. yoñ'.spañs.nas |
 dka'.thub.kyis².ni.gduñ.mi.byay |
 ji.ltar.bde.bas.bde.ba.bzuñ |
 'di.ni.ma. 'oñs.rjogs.sañs.rgyas ||

108 1 CAV bstan.pas.skad.cig. mthoñ.dañ.blta |
 thos.dañ. ñan.par. byed.pa.yañ |
 myoñ.ñiñ.de.la. sbyor.bar.lan |
 gsal.ba'i. ñag.kyañ. smra.bar.gyur ||

109 1 CRV byug.pa. 2 CRV nan.tan.yis.
 3 CAV rañ.'dod. lha. yi. bdag.ñid. du |
 bsam.la. cho.gas. mchod. par. bya ||

110 1 CRV glu.dañ.brduñ.ba. de.bžin.gar |
 thams.cad.brtul.žugs.can.gyis.spyad |
 2 CRV omits it. 3 CRV ma.lus.kun.la. 4 CRV ñen.pa.tsam.du.

111 1 CRV drops it. 2 X kyi but CRV supports it.

112

rnal.'byor¹. thams.cad. loñs.spyod.ciñ |
 [2] gañ.la'añ². 'jigs.med.grol.mo.bya³ |
 sdig.pa.med⁴.kyis. khyod. ma.'jigs |
 dam.tshig. śin.tu⁵. 'da'.bar.dka' ||

113

sñags.kyis. sbyañs.na.¹ śiñ.la.sogs |
² lhag.pa.ñid.du. lhar. 'gyur. ni'
 ye.śes.lan.lus. smos.ci.dogs.
 sdug.bsñal. [3] rmoñs.pa'i. bya.byed.la ||

114

tha.mal.pa'.dañ³ ña.rgyal.ñid |
 mñam.par. bžag.pas. yon.su.btan⁴ |
 śes.rab.thabs.kyi. cho.ga.yis⁵ |
 thams.cad.⁶ mñan.par.spyad.par.bya ||

115

dper.na¹. pad.ma. 'dam. skyes.kyañ |
 'dam.kyi². skyon.gyis. gos.pa.med |
 [4] de.bžin. bag.chags. rnam.rtogs³ kyi |
 skyon.gyis. rnal.'byor.par.med.gos ||

112 1 CRV 'gro.ba.but according to Skt it must be 'dod.chags. 2 CRV cis. kyañ. 3 CRV dga'.bar.gyis. 4 CRV omits it. 5 CRV drops it.

113 1 CRV byin.brlabs.
 2 CAV lha.ñid.du.ni.'gyur.ba.yin |
 bems.po. rmoñs.bcas.rab.dga'.ba |
 śes.dañ. rañ.lan.pa'i.ci.smos ||

114 1 CRV de.ñid.ruñ.bžin. 2 X omits it. 3 CRV spañs. 4 CAV sbyor.ba.yis..
 5 CRV bya.ba.kun.la.

115 1 CRV ji.ltar. 2 X kyis. 3 Both the translations here concur and read sna.tshogs, but in accordance with the Skt text it must be rnam. rtogs

116

dper.na.chu.yi.zla.ba.la |
 chu.yis.mñon.par¹.gos.pa.med |
 rnam.rtogs².gzugs.brñan.'dra.ba³.ni |
 mthoñ.ba'i.skyon.gyis.gos.mi.'gyur ॥

117

thogs.med. bag.chags. 'dam. [5] gyis.ni |
 rin.chen¹. sems².pa. rab.tu.³ gos |
 śes.rab.thabs.kyi.chu.ñid⁴.kyis |
 bkruś.pas⁵. rab.tu.gsal.bar.'gyur ॥

118

rañ.gi.lha.yi. sbyor.ba.yis¹ |
 blo.ldan. sems.ni.brtan.² 'gyur.na |
 lta.ñan. sbrin.las. grol.bar.'gyur |
 sems.kyi. ñi. [6] ma.gsal.bar.'gyur³ ॥

119

don.dam. ñes.par.byas.nas.ni |
 śes.rab.mtshan.gyis. kun.gtubs.¹ la
 ma.rig. spubs.kyis². bkag.pa.yis³ |
 chos.kyi.dbyiñs.ni. blañ.bar⁴.bya ॥

116 1 CRV drops it. 2 both Xs sna. tshogs. 3 CRV lta.bur.

117 1 CRV rin. po.che.la. 2 CRV adds rañ before it.

3 CRV dropts it. 4 CRV 'di. 5 X na. 6 CRV yañ.dag.sñan bar.bya.

118 1 CAV rnal.'byor.gyis. 2 CRV omits it. 3 CRV snañ.bar.bya.

119 1 CRV yañ.dag.bcad. 2 X omits it. 3 CRV gyogs.pa.las.

4 X in CRV bsal.bar.

120

brtags.pa'i.bum.pa. skad.cig.gis¹. |
 śes.rab.tho.bas. bcag. [7] nas.ni |
 rañ.bžin.dri.med. gsal.'gyur.ba |
 ye.śes. sgron.mar.² rab.tu.³ gsal ||

121

rab.tu grags.pa'i¹. 'byuñ. ba. rnam |
 sa.dañ.chu.dañ. me.dañ. rluñ |
 sñags.kyi.sbyor.ba.nus.pa. yis |
 'mkhas.pas. rnam.pa.gžan.du.byed ||

122

brtsod¹.pa.thams.cad. yon.su.spañ |
 [124a.1] sñags.kyi.brjod.pa.² yañ.dag. spyod³ |
 bde.ba'i.dños.⁴ grub.sbyin.pa.yi |
 sñags.kyi.nus.pa.⁵ di.la⁶. ltos' ||

123

dkon.mchog¹.gsum².ni. mi. spañ.žin |
 de.bžin.bla.ma. byañ.chub.sems |
 srog.chags.rnam.kyañ³. bsad.mi. bya |
 [2] dam.tshig.dag.kyañ. byin.gyis.brlabs ||

120 1 CRV only bcas. 2 CRV mar.me. 3 CRV omits it.

121 1 CAV gsal.ba. 2 CAV gžan.ñid.du.ni.'byuñ.bar.byed. |

122 1 CRV brjod. 2 CRV bzlas.pa. 3 CRV brtsam. 4 CRV lha. 5 CRV
 mthu.yis.na. 6 CRV gañ.gis. 7 CRV omits it.

123 1 CRV rin.chen. 2 CRV bud.med. 3 CRV nam.yañ.

124

'sbrañ.rtsi.² khrag.³ dañ. ga.pur bcas⁴ l
 tsan.dañ.dmar.po.dañ.sbyar.ba l
 *thub.pa''i. rdo.rje.chu. ñid.kyañ l
 lña.bo.dag.kyañ. byin.gyis.briab' l

125

'lha. yi². dam. tshig. gžan. dag. kyañ l
 sems. ni. spro. bar.³ byed. pa. can l
 *rluñ. gis. dkrugs. pa. ži. [3] ba'i.phyir l
 *thugs. kyī. rdo. r e.can.⁶ mñes.bya' ll

126

mi.gtsaṇ¹. the. tshoms. med. par². ni l
 rnal.'byor.³ rnam. rtogs.med. brtsen.pa⁴ l
 sems.ni. mñam.par. sbyor. ba. yis l
 sñag.pas. thams. cad. yañ. dag. brtsam⁶ ll

127

sbrañ.ma''i. krañ.ba. tsam³. gyi. ni
 dug.gis. žil⁴. gi. [4] gnon.par.'gyur⁵ l
 *chuñ.zad. tsam.yañ. mi.gtsaṇ⁶. ba'i l
 dogs.pas. sdug.bsñal. btuñs. par. bcas ll

- 124 1 Cf. Ps Tib. T. Rgyud.Mi.fol.34 b, and VT Tib.
 K. Rgyud.Kha.fol.321 a.2. 2 CAV omits it, CRV chen which must be
 chañ and PS chen.po. 3 CAV rin.chen; CRV mtshal. 4 This line
 belongs to VT. 5. This line belongs to CRV. 6 VT bres.pa; PS bcas.
 7 PS and VT read in this line respectively as follows: lña. pa.ñag.
 las.yañ.dag.bynñ l
 dños.grub.thams.cad. sgrub.byed.pa'o l
- 125 1 Cf PS Tib.T.Rgyud, Mi. fol. 34 b. 2 CR.V bzañ.po; PS
 chen.po. 3 CRV gsal.bar; PS dga'. bar.
 4-5 CAV rluñ.dañ. me.ni.žī.bya'i.phyir l
 sems. kyī. rdo.rje. tshim par. bya l
 6 CRV omits can. 7 CRV tshim.par. bya.
- 126 1 CAV's X wrongly 'tshom.byed. 2 CRV dogs. med.par.
 3 CRV dpa'.bas. 4 CRV ma.yoñs.ñiñ. 5 CAV mñam par. spyod.
- 127 1 CRV śa. sbrañ. 2 CRV adds chuñ before it.
 3-8 CRV 'chi.bar.byed.pa.yin.
 4 CAV mtshan (X'tshom)dañ. the.tshom.chuñ.nus.kyañ l
 de.la.sdug.bsñal.skyed.par.byed l 5 CRV gcañ.

128

mkhas.pas.legs.par.'thab.pa¹.yam l
 yañ.na.² legs.par.³ 'bros.par.bya⁴ l
 bar.ma.ño.⁵ yi. dños.po.ni l
 don.med.pa.yañ.⁶ ltun.bar.⁷ 'gyur l

129

bla.ma'i. bka.' [5] dañ.phyag.rgya.dañ l
 grib.ma.yañ. ni. 'gom.mi.bya l
 'de'i.yon.tan. mchog.tu.² bzuñ.bya l
 skyon.ni.nam.yañ.ma.yin.no³ ll

130

slob.dpon.lha. yi.mchog¹. yin. to l
 'bad.pas.² mchod.par.bya.ba.yin l
 de.ñid.rdo.rje.'dzin.rgyal. po l
 mñon.sum.³ gzugs.kyi. [6] yañ.dag.⁴ gnas ll

131

ji.ltar.nor.bu.chu.dañ. gis l
 'chu'i. rñog.pa. yañ.dag. sbyañ l
 'dad.pa'i.nor.bu. de.bžin.gsuñs l
 sems.kyi. rin.chen. rnam.par.² sbyañ ll

- 128 1 CRV mchog.tu.gyul.'gyed. 2 CRV drops it. 3 CRV śin.tu.
 4 CRV byed.pa.ñid. 5 CRV drops it but adds gnas at the end. 6 X drops
 it. 7 CRV 'phuñ.bar.
 129 1 CAV de.yi.yon.tan.gzuñ.bar.bya l 2 CAV drops it.
 3 CRV replaces yin.mo with brtags.go.
 130 1 CRV dam.pa. 2 CRY nan.tan. 3 CRV lan.cig.
 4 CAV rnan.par.
 131 1 CAV de.bžin.dad.pa'i.nor.bu.yis l
 rñog.ma.thams.cad. dwañs.byed.pa l
 2 CRV drops it and adds bar.byed. after sbyañ.

132

śes. rab.mig.dañ.bral.gyur¹. na |
 dad.pa'i.²ldan.nam.yañ³.rmoñs⁴. 'gyur |
 de.phyir⁵. luñ [7] rtogs.bdag.ñid.can |
 śes.rab. ñe.bar.⁶ skyed.par.bya ||

133

dad. ldan. thos.mañ.śes.rab.ldan |
 rañ.bžin.sñiñ.rje'i. bdag.ñid.can |
 'gro.ba'i. sdug.bsñal.bsar.ba'i.phyir |
 de. yis¹. bde. ba'i. thobs. śos.bya² ||

134

sems.rnam.[124b.1] dag.pa. 'di.byas.pas |
 bdag.gis. dge.ba.gañ.bsag.pa |
 rnam.par.dag.pa'i. sems.thob.nas¹ |
 des.ni.'gro.ba.bde.thob.śog² ||

sems.kyi.sgrib.pa.rnam.par.sbyoñ.ba.žes.bya.
 ba'i.rab.tu. byed. pa. slob. dpon. a'. rya.de.bas
 mdzad. pa. rdzogs | 'a cha.rya. ji. na'. kar. dañ.¹
 lo. rtsa. ba. tshul. 'khrims. rgyal. bas. bsgyur. ba ||

132 1 CRV yañ.dag.ldan 2-2 for the words between these numbers CAV
 bdag.ñid. can and CRV only nam.yañ.

3 CRV adds mi. before it.

4 CRV de.las. 5 CRV yañ.dag.

133 1 CRV drops it. 2 CRV wrongly 'bigs.par.bcas.

134 1 CRV ldan.pa. 2 CRV ldan.śog.

The colophon in CRV is :—

Sems. rin. po. che. sbyoñ. ba. žes. bya. ba
 rgyal. ba.lndra. bu. tis. mdzad. pa. rdzogs
 (X dogs).so | rgya. gar.gyi.mkhan.po.di pañ.
 kar. si.ri. gñan.na.dañ. bod.kyi. lo. rtsa.ba.
 khu.ston.dños.grub. gyis. bsgyur. cñi žes
 (X žus) te | btan.la.dhab.ua'o ||

Tibetan Text

II

CITTARATNAVISODHANA

Sems. rin. po. che. sbyoñ. bar. byed. pa. zes
bya. ba. bzugs. so ||

rgya. gar. skad, du |
cit. ta. rat. na. bi. so. dh. nam ||
bod. skad, du |
sems. rin. po. che. sbyoñ. bar. byed. pa. zes. bya. ba ||

dpal. rdo. rje. sems. dpa'. phyag. 'tshal. lo ||

1

[218 a. 7] dños. dañ. dños.med. rnam.par. 'spañs |
 rnam. par.mi.rtog. dmigs.pa. med |
 rab. tu. mi. gnas. pa.¹ gñis. med |
 thog. ma. tha'. ma. [215 b. 1] med.par. ži ||

2

bsam. med. pa.¹ dpe.dañ. bral. ba |
 brjod.du med.ciñ. bstan.pa.med |
 gnas.med.pa.¹ gnas.pa. med.pa² |
 rnam.par.mi.'gyur. 'dus.ma.byas ||

3

sañs.rgyas. ma.lus.kun.gyi.gnas |
 mchog.thugs. rje.chen. [2] rañ.bžin. sku |
 mos.pa.sua.tshogs. sems.can.rnams³ |
 sna.tshogs.thabs. kyi⁴. ston.mdzad.pa ||

4

pad. ma. gar.⁵ dbaň.phyag.gtso.bo |
 'dod.chags. chen.po'i. tshul.la. 'dud |
 rañ. sems. rab.rtogs.par. bya.phyir |
 chuñ. zad [3] tsam.žig. 'dir. bsad.byas ||

1 X omits them.

2 X pas.

3 X adds la.

4 X kyi.

5 X adds gyi after it.

5

rnaḥ. 'byor. spyod.pa'i. spyi.lugs.kyis ṽ
 thams.cad.ñid.du. śin.tu.ñes ṽ
 'di.ñid. brjod.par.byā.ba.yin ṽ
 de.bas. 'di.ñid. gžag.bar. bya'o ṽ

6

skye. bo. mi.bzod. pa'i. las. dag ṽ
 gañ. dañ. gañ.[4] gis. 'chiñ.'gyur.ba ṽ
 thabs.dañ. bcas.na. de.ñid.kyis ṽ
 srid.pa'i. 'chiñ. las. 'grol. bar. 'gyur ṽ

7

sems.can. kho.na. rnam. dag. pas ṽ
 bras.bu. yañ. ni. rnam.par.dag ṽ
 theg. pa'i.* chen. la.' śiñ. tu. gsal ṽ
 'di.ni [5] śin.tu.rgyas.par.gsuñs ṽ

8

chos. dañ. gañ.zag. bdag. med. pa ṽ
 ye. śes. tsam. du. thub.pas. gsuñs ṽ
 de. bas. 'di. kun. de.las. skyes ṽ
 luñ. dañ. śin.tu. 'gal. ba. med ṽ

9

dños. por. 'dzin.pa'i. gdon.gyis. zin ṽ
 gzuñ. [6] ba.* so.sor. smra. ba. yin ṽ
 rgya. cher. thugs.rje'i. bdag. ñid. kyis ṽ
 luñ. las. kyañ. na. śin.tu. gsal ṽ

10

chos.rnams.snoñ.du. sems.'gro.ste |
 yid.ni. rab.tu.rañ.ba.yis |
 smas.pa'ñ.yañ.na. byas.pa'ñ.ruñ [7] |
 gtso.bo.sems.te. yid.las.byuñ ||

11

rañ.pha.dge.sloñ. rgas.pa.la |
 myur.du. 'doñ.žes.bskul.ba.yis |
 'gyel.nas.kyañ.na. śi.ba.na |
 de.la. 'tshams.med.'gyur.ba.med. ||

12

nad.kyis.ñen.pa'i. dgra.bcom.pas |
 nthoñ. [216 a. 1] bas. rañ.gi.mgrin.pa.lá |
 mad.la.'gyog.pa'i. dge.sloñ.gyis
 bcir.bas. śi.der.ñes.pa.med ||

13

gžan.du. 'du.śes.pas.gžan.du |
 śi.ba.gyur.kyañ.ñes.pa.med |
 ñan.sems.med.na. skyon. [2] med.no |
 'dul.ba.las.ni. gsal.bar. gsuñs ||

14

gañ.phyir.bcos.po'i.bsam.pa.yis |
 mchod.rten.bśig.de'i.ñes.pa.med |
 mtshams.med.pa.dañ.ñes.byas.pa |
 gsod.rnams.phuñ.po. 'ga'.žig.yin [3] ||

15

bsam.pa. byañ.pos. thub.pa'i. dbur |
 gañ. gis. lham.gñis. bžag.pa.dañ |
 gžan.gyis. be.bžin. bsal.ba.la |
 gñi.gas. rgyal. srid. 'bras.bu. thob ||

16

de. bas. bsod.nams. sdig.pa. [4] yin |
 rtsa. bar. bsam.pa. gnas.pa.yin |
 sems. dge. ba. la. ñes. med. par |
 gañ. phyir. 'di.ni. luñ.las. gsuñs ||

17

'gro.don. bya.bar.'bad.pa.yis |
 bdag. ñid.rañ. gi. lhar. bsgoms.pas |
 rnal. [5] 'byor. ba. yis. yul.spyad.na |
 grol. bar. gyur. te. gos.pa.med ||

18

ji. ltar. dug.gi. de.ñid.śes |
 dug. la. bsgoms.te. zos. ba.na |
 gcig. tu. gnod. pa. med. pa. dañ |
 nad. rnams. kun. las. grol. bar. 'gyur [6] ||

19

sgyu. ma. smig.rgyu. rmi. lam. dañ
 dra. za'i. groñ. kh'er. lta. bur. ni |
 'gro. ba. thams.cad. dmigs.byas.na |
 su. žig. gañ.gis. ji.ltar. spyod ||

20

byis. pa. skye. bo. sdug⁹. rnam. dañ |
 'dod. chags. bral. med. dbu. ma. yin [7] |
 de. bžin. śes.na. rnam.grol.te |
 rañ.bžin. mchog.gi. blo.yi. phyir ||

21

lha. rnam. mchod. pa'i. cho. ga. yis |
 dam. tshig. thams. cad. rnam. bsams.te |
 dag.par. bsgoms.nas. dogs.med.pas |
 sñags. gyis. [216 b. 1] bskul.te. bza'.bar.byā ||

22

yi.ge.gsum.gyi. sbyar. ba. yis |
 sbyañ. dañ. rtogs. dañ. 'bar.bar.byā |
 sbom.pa.mthe.lag.¹⁰ sbyar.ba. yis |
 de.bžin.gśegs.pa. tshim. par. byā ||

23

byis.pas 'dir. gañ. bden.pa.rnam |
 rnal. [2] 'byor.ba.yis. de.las.bzlog |
 'di. ñid.kyis.na. mtha'.phyin.pa |
 'chiñ.ba.med.ciñ. 'grol. ba. med ||

24

'khor. ba. ñid.ñi. mya.ñan. 'das |
 gžan.du. de.ñid. ma.mthoñ. ño |
 'khor.min. mya. ñan. 'das.pa. min |
 yid.kyis. de.ñid. śes. pa.na [3] ||

25

rnam. par. rtog.pa'i. gdon.chen.po |
 'khor. ba'i. rgya.mtshor. phyuñ, bar.byed |
 rnam. par. mi. rtog. bdag.ñid. che |
 srid. pa'i. 'chiñ.ba.las. gro'.byuñ ||

26

dogs.pa'i.dug.gis. skye.bo.rnams |
 dug. ltar. 'chiñ.ba. byed.pa. [4] yin |
 de. ñid. rtsa.nas. med.par. phyuñ |
 thugs. rje'i. bdag.ñid.can.gyis. rtogs ||

27

ji. ltar. śel. sgren. dañ.pa. la |
 gžan. gyis. ñe.bar. bsgyur. ba. ltar |
 de. bžin. sems.kyi. rin. po.che |
 rtog. pa. yis. ni.¹¹ ñe.bar.bsgyur [5] ||

28

rañ.bžin. rtog.pas. bsgyur.ba.las |
 dpen.pa'i. sems.kyi. rin.po.che |
 byod. nas. dag.pas. skye. ba. med |
 rañ. bžin. med. ciñ.dri.ma. bral ||

29

nan. tan. gyis. ni. der. bya. yo¹² |
 'jig. rten. pa. yis. gañ. smad.pa |
 rañ. gi. [b 6] lha. yi.¹³ sbyor. ba. yis |
 sems. ni. dri. ma. med. pa'i. rgyus ||

30

chags. pa'i. me. dug. gduñ. ba. la |
 rnal. 'byor. pa'i. sems. dge. bas |
 ñes. par. 'dod. ldan. spyad. par. bya'o |
 'dod. pas. thar. ba'i. 'bras. bu. [7] 'byuñ ||

31

bdag. ñid. mkha'. ldiñ. bsgom. nas |
 dug. rnam. bkus. ste. 'thuñ. bas. na |
 bsgrub. bya. dug. ni. med. par. byed |
 dug. gis. zil. gyis. gnon. mi. 'gyur ||

32

'khor. lo. dpag. tshad. bcu. gñis. pa |
 [117 a. 1] lcags. las. byas. pa. mgos. la. 'khor |
 byañ. chub. sems. ni. bskyed. pa. yis |
 bsal. bar. gyur. žes. rab. tu. grags ||

33

rjogs. pa'i. byañ. chub. sems. byas. te |
 [2] byañ. chub. sems. ni. bskyed. pa. dañ |
 'gro. ba. bsgral. ba'i. bsam. pa. yis |
 de. yis. gañ. yañ. mi. bya. med ||

34

gzod. nas. dag. pa. skye. ba. med |
 rañ. bžin. med. ciñ. rñog. pa. med |
 'gro. ba'i. rañ. bžin. yañ. dag. [3] lta |
 'chiñ. ba. med. do. grol. bya. med ||

35

lha'i. yon.tan. rgyu.chen.po |
 rnal. 'byor.pa.yis. gžuñ.bžin.bsam |
 'dod. chags.kyis.ni. žen.pa'i.sems |
 de.la. chags.pas. 'grol.bar.bya |

36

ci. byed. gañ.du. [4] dmigs. pa. rnam |
 dños. po. dmigs. pa. sna.tshogs. te |
 ji. ltar. gañ.žig. dug.gis.zin |
 dug. gis. dug. ni. sel.bar.byed ||

37

rna.ba'i. chu.ni. chu.ñid.kyis |
 tsher.ma.ñid.kyis. tsher.ma.yo¹⁴ |
 de. [5] bžin. 'dod.chags.kyis. chags. pa |
 mkhas.pa. rnam. kyis. sel.bar. byed ||

38

dper. na. khrus. mkhan. mo. gi¹⁵. ras |
 dri. mas. dri.ma.dag.par.byed |
 mkhas. pa'i. bdag.ñid. de.ltar.na |
 dri.ma.ñid.kyis. dri. ma. sel [6] ||

39

ji. ltar. me.loñ. rdul.dag.la |
 phyis.pas. dag.par. 'gyur.ba.yin |
 de.bžin. mkhas.pas. bsten.pa.yis |
 skyon.gyis. skyon.rnam. 'joms.par.byed ||

40

lcags. kyī. goñ.bu. chur. bcug.na |
 gtiñ. [7] du. 'gro.ba. kho.nar. zad |
 de.ñid. snod.du. byas.pa.na |
 añ.yañ. mi.ltañ. gžan.yañ.'degš ||

41

thabs. dañ. śes. rab. cho.ga.yis |
 de. bžin. sems.ni. snod byas. nas |
 'dod.pas. spyad. na. [117b.1] grol.'gyur. te |
 gžan. yañ. grol. bar. byed. pa. yin ||

42

rmoñs. pas. 'dod.pas. hsten.pa.na |
 'dod.pas. srib.par. 'chiñ.bar.'gyur |
 de.ñid. mkhas.pas. hsten.pa.na ||
 'dod.pas. thar.bar. bsgrub. pa. byed ||

43

'o.ma. dug.ni. sel.lo.žes [2] |
 'jig. rten.pa.la. rab.tu.grags |
 de.ñid. sgrul.gyis. 'thuñs.pa.na |
 žin. tu. dug. ni. 'phel.bar.byed ||

44

ji. ltar. chu. dañ. 'o.¹⁶ ma. 'dres |
 ñañ. ba. 'o.ma. 'thuñ.bar. mkhas |
 de. bžin. dug.bcas. yul.dag.pas |
 mkhas. [3] pas. spyad. nas. grol. bar. byed ||

45

dper. na. cho.ga.bžin. zos.na |
 dug. kyañ b'dud. rtsir. 'gyur.ba.yin |
 mar. dañ. bu.ram.la sogs. po |
 bu.sbas. bza'.ñes. dug.tu.'gyur ||

46

sems. ñid. gañ. dag. de'i.ñid. rgyus |
 mkhas. pa. [4] rnam.s.byañs. pa. na ||
 nam. par. mi. rtog. dmigs. pa. med |
 śin. tu. rañ. bžin. dri.ma.med ||

47

ji. ltar. mar. me. 'chir.phyogs. la |
 mar. 'bru. sdoñ.bu.la.sogs.sbyañs |
 gsal. žiñ. gyo.ba.med.par. 'bar |
 [5] brtan. pa'i. rab.rab.sel. bar.byed ||

48

dper. na. nya. gro. da'i. sa. bon ||
 chuñ. yañ. rkyen. dañ. ldan.pa.na |
 rtsa. ba. yal.ga. me.tog. ldan |
 chen. po'i. siñ. du. 'phel.bar.byed ||

49

yuñ. ba'i. phye.ma. sbyar.ba.yis |
 kha. dog. [6] gžan.ltar. gsal. bar. byed |
 thabs. dañ. śes.rab. yañ.dag. sbyor |
 de. bžin. mkhas. pas. chos.kyi. dbyiñs ||

50

mar. dañ. sbrañ.rtsi. mñam.par. ldan |
 indor. na. de.ni. dug. tu. 'gyur |
 de. ñid. cho.ga. bžin. zos.na |
 [7]. phul. tu. byuñ.ba¹⁷. bcud.kyis.len ||

51

dper. na. zañs.la. gser.sgyur.ba.rtsi |
 byug. pa. skyon.med. gser.du. 'gyur |
 de. bžin. ye.śes.kyis. sbyañs.na |
 ñen.rmoñs. yañ.dag.dge.bar.byed ||

52

theg.pa. dman.la.žon. [118 a. 1] pa.dag |
 gom.ric. bsten.žin. śi.bar.dogs |
 gyul.las. rgyal.bar. byed.pa'i.sems |
 riñ.ba.ñid.du. rnam.par. gnas ||

53

theg.pa.chie.la. žon.pa.ni |
 thug. rje.chen.po.ldan.pa. sprul |
 śes.rab. rgyud. [2] bžin. gžu.dañ. mda' |
 'gro.ba. gdon. pa'i. bsam.pa.yis ||

54

sems.dpa'i.chen.po. thabs.chen.po |
 mi.gyal. brtan.pa'i. blo.dañ.ldan |
 bsgral. bar. dka'. ba'i.gyul. dag.las |
 bdag. dañ. gžon.yañ. sgrol. [3] bar. byed ||

55

sdug. bsñal.kdan.pa'i. dud.'gro. yañ |
 rañ.gi.don. tsam. mchog.tu. gžol |
 'gro.don. bya.ba. rnam.pa.yi |
 nor.'brel.ba'i. skye.bo. de. rnams ||

56

rluñ. 'khyags. sdug.bsñal.la.sogs.pa |
 rañ.don.tsam.la. [4] bzod.bar.byed |
 'gro. ba'i.don.la. rab.'jug. pa |
 ji. ltar. de.dag. bzod. mi. byed ||

57

lmyal.ba'i. sdug. bsñal.la.sogs.yañ |
 sñiñ. rje.can.gyis. bzod.bya.na |
 'luñ. 'khyags. sdug. bsñal.la.sogs.pa |
 [5] sdug. bsñal. de.yis. bzod.par.bya ||

58

sdug. bsñal. rtog. par. mi. bya. ste |
 osñuñ. bar. bya. ba.ma.yin.no |
 'dir. ni. khruś. dañ. gtsañ. sbra.ñid |
 groñ.gi.chos.rnams. spañs.bar.bya ||

59

sen.mo. rkañ. glad.rus.pa.so |
 pha.yi.¹⁸ [6] khu.ba.las. 'byuñ. ba |
 śa. dañ. khrag. dañ. skra. la. sogs |
 ma. yi.¹⁸ khrag.las. yañ.dag.byuñ ||

60

'di.dag. mi.gtsaṅ. las.byuṅ. ba |
 lus. ni. mi.gtsaṅ. ba.yis. gaṅ |
 ji. lta. de.lta.bu.yi.¹⁸ lus |
 gaṅ. gi. khrus gyis. [7] 'dag.par.'gyur ||

61

yaṅ.nas.yaṅ.du bkruś.byas.kyaṅ |
 mi.gtsaṅ.lus¹⁹. ni. chus. mi 'dag |
 de²⁰. lta. mi. gtsaṅ.paś. gaṅ.ba'i |
 lus.ni. dag.par. 'gyur. ma. yin ||

62

gaṅ. ga. la. sgrol. mñan.pa. ṅid |
 dag. par. [218 b. 1] 'os. pa. ma.yin.te |
 de. bžin. skyes. bu. dge. ba'i.bloś |
 mu. stegś. khras.la. 'bras. bu. med ||

63

gal.te. khrus.kyis. chos. 'gyur. na |
 ṅa. pa. la. sogś. dom. byas. 'gyur |
 ṅin. daṅ. mtshon.du. chu.la. 'jug |
 ṅa. la. sogś. pa. [2] ji. lta. bu ||

64

khrus.kyis. sdig.pa. 'byuṅ bar.ni |
 ṅes. pa. ṅid. 'dir. 'gyur. ma. yin |
 gaṅ. phyir. 'dod. chagś. stsoğś. ldan.pa |
 mu.stegś. rnams. la. nithoṅ. ba. yin. ||

19 This word is not clear in the X.

20 X ji.

65

'dod. chags. ṣe.sdañ. gti.mug.dañ |
 [3] phrag. dog. sred. pa. thams. cad. du |
 sdig. pa'i. rtsa.ba. yin.par. grags |
 'di. rnamis. khrus. kyis. dag. mi. 'gyur ||

66

bdag.dañ. bdag.gir. 'dzin.pa.ste |
 'di.dag.las.byuñ. skye. ba. rnamis |
 de.yi. rgyu. yañ. ma. rig. pa |
 [4] ma.rig.pa.bcas. 'khrul. ba. 'byuñ ||

67

ji. ltar. ña. phyis. dñul. gyi. blo |
 ña. phyis. mthoñ. na. ldog. par. 'gyur |
 de. yañ. bdag. med. pa. mthoñ. ba. na |
 rtsa. nas. ñes.par. 'don.par. 'gyur ||

68

ji. ltar. thag.pa. sprul.gyi.blo |
 [5] thag. pa. mthoñ.na. ldog. par. 'gyur |
 sprul. gyi. blo. bñin. de. la. yañ |
 skye. ba²¹. 'di.la. ñes.pa. med ||

69

de. bñin. 'dir.yañ. bden.pa'i.blo |
 rdo. rje. ye. śes. kyis. ldog.par. 'gyur |
 'sa. bon. mes. bsgregs. myu. gu. ltar |
 de. la. [6] yañ. ni. 'byuñ. mi. 'gyur ||

70

bdag. med. gtsaṅ. spras. yaṅ. dag. 'byuṅ |
 tha. mal. ba. yi²². raṅ. bžin. lus |
 de. yi. gduṅ. bar.byed. pa'i. chos |
 sdug. bsṅal. byis.pas.rnam. brtags. pa ||

71

zla.ba. 'char. ba. la. bltos.nas |
 gza'. [7] daṅ. tshes.graṅs. rtog.par.byed |
 ṅi. ma. 'char.daṅ. nub.pa.yis |
 ṅin. mo. mtshan. mo. rnam.par.gnas ||

72

śar. la. sogs. pa'i. tha.sṅad.la |
 bltos. nas. rtog.par.byed.pa.ni |
 gza.' daṅ. rgyu.skar. dus. la. sogs |
 [219 a. 1] 'jig. rten. pa. yis. rnam.par.brtags

73

graṅ. daṅ. dro.daṅ. char.la.sogs |
 de.bžin. rnam.par.rtog.par.byed |
 raṅ.gi.las.daṅ. 'bras.bu.spyod |
 dge.daṅ. mi.dge. 'dzin.pas. 'byuṅ |

74

[2] skyes.bu'i. sems.kyi. rin. po. che |
 ma.rig.pa'i. 'dam.gyis. bskos |
 blo.ldan. bsgribs. daṅ. dag. pa.dag |
 gaṅ. gis.²³ ma.rig.pa. 'phel.bar.byed ||

²² X 'i.

²³ X gi.

75

gza'.dañ. rgyu.skar. tshes. grañs. dañ |
 yul. dañ. dus. [3] sog. ltas. med. pas |
 mtshan. ma. med. ciñ. dogs. pa. med |
 rnam.par. mi. rtog. rnam. par. spyod ||

76

dbañ. po'i. lam. du. gañ. gañ. gyur |
 de. dañ. de. yi²⁴. ño. bo. yis |
 mñam. par. ma. bžag. rnal. 'byor. gyis |
 rtag. tu. [4] sañs. rgyas. rañ. bžin. bya ||

77

mig. ni. rnam. par. suañ. mdzad. mgon |
 rna. ba. rdo. rje. ñi.ma. yin |
 sna. la. mgon.pa. rta. mchog. yin |
 la. la. pad.ma.gar. gyi. dbañ ||

78

lus. la. dpal. ldan. he. ru. ka |
 rdo. rje. [5] sems. dpa'. yid. la. yin |
 de. ltar. yañ. dag. rnal. 'byor. gnas |
 thugs. rje'i. bdag. ñid. rnam. par. spyod ||

79

brtan. pa'i. sems.kyi. cho.ga.yis |
 rnam. par. mi. rtog. 'grub.par.'gyur |
 ji. ltar. 'dod. dañ. bya. [6] byed. ldan |
 de. bžin. kun. za'. thams.cad. byed ||

80

'dod.pa.kun. bya.spyod. par. ldan |
 ji.ltar. 'dod.pa'i. sems.kyi. byed |
 lañs. pa'm. yañ. na. 'dug. pa. yam²⁵ |
 gañ. las. 'chag. gam. de. bžin. du ||

81

rgod. pa'm. brjod. pa. byed.pa.yam²⁵ [7] |
 ji. ltar. gañ. de. de.bžin. byed |
 dkyil. khor. ñid. du. ma. žugs. pa'm |
 sgrib. pa. thams.cad.ltan.pa. yañ ||
 bdag. ñid. che.ba'i. lhar.sbyor. bas |
 bsod. namis. chuñ. [219 b. 1] yañ. bsgrub.par.'gyur ||

82

'dis. ni. sañs.rgyas. thams.cad. dañ |
 sras. rnams.kun.dañ.bcas. pa. yañ |
 de. ñid. śes. na. skye. ba. 'dis |
 yañ. dag. thob.par. the.tshom. med ||

83

ji. ltar. tha. mal. 'jig. [2] rten. gyis |
 rnal.'byor. 'jig. rten. 'chiñ. mi. 'gyur |
 'chiñ. ba. blo. yis. khyad. par. gyis |
 rnal. 'byor. ba. yañ. goñ. nas. goñ ||

84

śes. rab. chen. po. thabs. chen. po |
 sñiñ. rje. chen. por. mos. pa.²⁶ nas |
 theg. pa. che. [3] las. yañ. dag. bstan |
 sems. can. chen. po'i. spyod. yul. yin ||

25 X 'am.

26 X pas.

85

gañ. du. skal. pa. med. grañs, ba ।
 mañ. pos. thob par. 'dod. pa. gañ ।
 de.ñid. skye. bas. sañs. rgyas. ñid ।
 thob. par. 'di. la. the. tshom. med ॥

86

[4] theg. pa. chen. po'i. bdag. ñid. che ।
 bsod. nams. ye.śes. pas. gsal. ba. yin ।
 kun. mkhyen. go. 'phañ. yid. 'oñ ba ।
 da. lta'i. tshe. la. thob. par. 'gyur ॥

87

bder. gśegs. luñ. las. ñan. ²⁷pa'i ।
 theg. [5] pa. che. lo. shyar. mi. bya ।
 bsam. pa. bag. la. ñal. dbye. bas ।
 theg. pa'i. dbye. ba. gsal. bar byas ॥

88

rnam. pa. gžan. du. mos. pa. gañ ।
 gžan. du. byañ. chub. spyod. byed. pa ।
 gžan. du. sems. ni. gnas. pa. la ।
 [6] 'bras. bu. gžan. du. 'di. las. ñans ॥

89

me. loñ. dri. med. ñe. ba. la ।
 gzugs. bsñan. mig. la. gsal. bar. snañ ।
 'di. lta' bu. snañ. ba. śin. tu. gsal. bar ।
 rañ. bžin. dag. ciñ. dri. ma. med ॥

90

rtog. pa'i. dra.ba. rnam.par.spyaṅs |
 [7] dge.ba'i. sems.la. rnam.par.gsal |
 de. bžin. rnal. 'byor.pa'i. ye. śes |
 śes. rab. dri.mcd. me.loñ. la ||

91

dper.na. me.ścl. dag.pa.la |
 ñi. ma'i. 'od.zir. phog.pa.na |
 'phral.du. me.ni. 'bar.bar. 'gyur |
 [220 a 1] rañ.gi. don.rnams. sgrub.par.nus ||

92

rtog. dra. ba. byas. gas. pa. yi |
 me'i. śal. dañ. 'dra. ba. la. yid |
 śes. rab. ñi. mas. phog. pa. na |
 rnal. 'byor. ba'i. de. bžin. 'bar.ba ||

93

[2] śiñ. gñis. drud.par.gyur. pa. las |
 ji. ltar. me.ni. 'bar.bar. 'gyur |
 dños.po. thams. cad. gsal. bar.byed |
 thag. ma. dbus. mtha'. yañ.dag.ltar |
 śes. rab. thabs. su. yañ.dag. sbyor |
 [3] rnal. 'byor. ye. śes. de. bžin. śes ||

94

ji. ltar. mar. me. 'bar. ba. gcig |
 sdoñ. bu. gžan. dañ. gžan. la. rten |
 rañ. gi. gnas. su. rañ. gi. don |
 ji. ltar. gsal. bar. 'bar.bar. byed ||

95

sems. can. [4] mos. pa. sna.tshogs.pa'i |
 ji.ltar. bya.ba. rjes. bsgrub. pas |
 thabs. dañ. śes.rab. bsgoms.pa.yis |
 mtha'. yas. sku.ru. spro.ba.rnams ||

96

dper. na. gañ. žig. thabs. śes. pas |
 'o. mar. bsgrubs. nas. [5] mar. len. byed |
 bsil. žiñ. yid.'oñ. skyon.dañ.bral |
 nad.rnams. thams.cad sel. bar. byed ||

97

śes. rab. 'o.mia. thabs.chen.po |
 cho.ga. bžin.du. bsgrubs.las.byuñ |
 śin.tu. rnam.dag. chos.kyi. dbyiñs [6] |
 bde. mchog. sdug.bsñal. ži. bar. byed ||

98

ji. ltar. 'khril. śiñ. las. byuñ.ba |
 me. tog. 'bras. bu. yañ. dag. ldan |
 de. bžin. skad.cig. rjogs. byañ.chub |
 tshogs.gñis.dañ.ni. yañ.dag.ldan [7] ||

99

dbañ. ldañ. 'thab. dañ. 'gro.ba.reñs |
 char. dbab.pa. dañ. dgug. la. sogs |
 rnal. 'byor. śa. chañ. dga'. ba. las |
 ñe.bar.rñed. par. 'gyur. ba. yin ||

100

lag. 'du. ba. [220 b.1] lag. par. mthoñ. la |
 me. loñ. brtags. pos. ci. žig. bya |
 gañ. phyir. theg. pa. chen. po. la |
 sñags. kyī. mthu. ni.da.ltar. mthoñ ||

101

ma. dañ. bu. ma. 'brel. ba. rnamṣ |
 'di.dag. brtags. pas. de.ñid.min |
 [2] lcags. thur. sbañ. bas. bsdus.pa. bžin |
 'gro. kun. de.bžin. gśegs.pas. gsuñs ||

102

khu. ba. 'byuñ. ba. lña'i. rañ. bžin |
 khrag. kyañ. de. dañ. 'dra. ba. yin |
 ñes. par. de. la. rañ.bžin.lus |
 su. žig. bram.ze'i. rigs. ni. gañ [3] ||

103

dge. sloñ. dag. gam. lus. rnamṣ. kun |
 phuñ. po. lña. la. bdag. ñid. can |
 mi.rtag. sdrug. bsñal. stoñ. ba. ste |
 rigs. med. rigs. dañ. ldan. pa. med ||

104

ña. ba'i. mñal.nas. byuñ.ba.gañ |
 gañ. [4] yañ. gdol. ba'i. rigs. dañ. ldan |
 dka'. thub. byas. pas. bram. zer. gyur |
 de. bas. rigs. la. ñes. pa. med ||

105

ma. dañ. sriñ. mo. sgyug.mo.dañ |
 bu.mo.dañ.ni. tsha.mo.dañ |
 bram.ze. rgyal. rigs. rji. rigs.ma |
 [5] cho.ga. śes.pas. rmañs. rigs. ma ||

106

yan. lag. gcig. dañ. mtshañ. dman |
 smad.pa. mthar. skyes.las.byuñ.yañ |
 ye.śes. rdo.rje. rab.bsgoms.pas |
 rtag.tu. btsun.mo. mchod. par. bya ||

107

rtag.tu. žal.ni. [6] bžad.pa.yis |
 sñags. pa. rab.tu.spyan. phyi. la |
 rañ.gi. che.ba'i. lhar.bsgoms. nas |
 sems. ni. rjogs. pa'i. byañ.chub. bžag ||

108

skad. cig. mthoñ.la. blta. bar. bya |
 gañ.yañ. thos.pa. mñan.par. bya |
 [7] brdzan. dañ. bden. dañ. brañ. ba. yañ |
 gyal. ba. med. pas. chig. tu. smra ||

109

khrus.dañ. byug.pa. gos.la.sogs |
 bza'. btuñ. la.sogs. nan.tan. gyis |
 bdag. ñid. che. ba'i. lhar. sbyar.bas |
 cho. gas. mchod. par. [221 a. 1] bsam.par.byā l.

110

glu dan. rol.mo. gar. de. bdsin* l
 thabs. bcas. brtul. dsugs. can. byas. spyad l
 dños. pa. ma. lus. kun. la. yañ l
 dsen. pa. tsam. du. mi.bya.yo ll

111

rañ. gi. bdag. ñid. spañs. nas. ste [2] l
 dka'. thub. kyis. kyañ. ma. gduñs. par l
 ji. ltar. bde. bas. bde. bar. zuñ l
 'di. ni. ma.'oñs. rjogs. sañs.rgyas ll

112

'gro.ba.kun.la. loñs.spyod.cin l
 cis. kyañ. mi. 'jigs. dga' bar. gyis l
 khyod. ni [3] sdig.'pa'i. 'jigs. pa. med l
 dam. tshig. ni. 'da'. bar. dka. ba'o ll

113

sñags. kyis. hyin. brlabs. śiñ. la. sogs l
 lhag. pa. ñid. du. lhar. 'gyur. ni l
 ye. śes. ldan. lus. smos. ci. dogs l
 sdug. bañal. rmoñs. [4] pa'i.bya.byed. la ll

114

mñam. par. bdsag. pas. yoñs. su spañs l
 de ñid. rañ.bdsin. na. rgyal. byed l
 śes. rab. thabs. kyi. oho. ga. śes l
 bya. ba. kun. la. mñam. par. spyod ll

115

ji. ltar. pad.ma. 'dam.nas. skyes l
 'dam.gyi. skyon.gyis. gos.pa.med l
 sna. tshogs. bag.chags. skyon.kyañ gyis l
 de. bdsin. rnal. 'byor.ba. mi. gos ll

* Henceforth, in the rest of the book *ds* is used instead of the accented *z* and *n* for *n* with bar on the top for want of types.

116

ji. ltar. chu.yi.²⁸ zla. ba.ni l
 chu. yis. gos.par. 'gyur.ba.med l
 gzugs. brñan.lta.bur. [6] mthon. ba. na l
 ana. tshogs. skyon. gyis. gos.mi.'gyur ll

117

thog. med. 'dam.gyi. bag.chags.kyis l
 ran.sems. rin.po. che.la. gos l
 thabs.dañ. ées.rab.chu. 'di. yis l
 bkruś.pas. yañ.dag. anañ. bar. bya ll

118

blo. dañ. ldan.pa'i. sems.kyis. ni l
 ran.gi. lha.yi.²⁸ sbyor. ba. yis l
 lta. ñan. sbrin.las. grol.nas.ni l
 sems.kyi. ñi. ma. snañ. [7] bar.byā ll

119

ées. rab. mtshan.gyis. yan.dag.bcad l
 don. dam. ñes.par [221 b 1] byas. nas. ni l
 ma. rigs. spubs. kyis. gyogs.pa.las. l
 ohos. dbyiñs. yañ.dag. bsal.bar. bya ll

120

rtog.par.bcas.pa'i. bum.pa.ni l
 ées. rab.tho.bas. [2] bcag.pa.ni l
 ran.bdsin. gsal.dsin. dri. med.pa l
 ye. ées. mar.me. gsal.bar.byā ll

121

rab.tu. grags.pa'i. 'byun.ba. ni l
 sa. dañ. chu. dañ. med.añ. rlun l
 snags. kyi. nus.pa'i. sbyar.ba.yis l
 mkhas. pas. rnam.pa. gdsan.du. byed ll

128

mkhas.pa. mehog. tu.gyul. 'gyed.yam l
 sin. tu. 'bros.par.byed.pa.ñid l
 bar. ma'i. dños.por. gnas.pa.na l
 don. med.pa.yaṅ. 'phuṅ.bar.'gyur ll

129

[222a. 1] bla.ma'i. bka'. daṅ. phyag.rgyu.dag l
 grib.ma.la.yaṅ. 'gom.mi.bya l
 de'i. yon. tan. mehog.tu. bzuṅ. bya l
 skyon. ni. nam. yaṅ. mi. brtag go ll

130

alob.dpon. dam. pa'i. lha.yin. [2] te l
 nan. tan. gyis.ni. mehod.par.bya l
 de.ñid. rdo.rje. 'dsin. rgyal. ba l
 lan. cig. gzugs.gyis. yan. dag.gnas ll

131

ji. lta. nor. bu. chu'i. daṅ. ni l
 chu'i. rñog.pa. yaṅ.dag. sbyaṅ.pa l
 dad.pa'i. nor. bu. de.bdsin. gsuṅs l
 [3] sema.kyi. rin.chen. sbyaṅ.bar.byed ll

132

dad.pas. nam.yaṅ. mi. rmoṅs. te l
 ses. rab. mig. daṅ. yan. dag. ldan l
 luṅ. daṅ. rtogs. pa'i. bdag. ñid. can l
 de.las. ses.rab. yaṅ.dag.skyed ll

133

dad.daṅ. man.thos. ses.rab. [4] ldan l
 raṅ.bdsin. siṅ.rje'i. bdag.ñid.can l
 'gro.ba'i. sdug.bśnel. bsal.ba'i.phyir l
 bde. ba'i. thabs.kyi. 'gegs.par. boas ll

134

sems.kyi. rnam.dag. byas.ya.ni l
 bdag.gis. dge.ba. gañ. bsags.pa l
 [5] sems. ni. rnam.par.dag.ldan. pa l
 de.yis. 'gro.ba. bde.ldan. 'sog ll

sems. rin.po.che.sbyon.ba.dses.bya.ba l
 rgyal.ba.i.ndra.bu. tis. mdzad. pa. rjogs. so l
 rgya. gar. gyi. mkhan. [6] po. di.bañ. kar. si.
 ri. gñam. na. dañ. bod.kyi.lo.tsa.ba. khu.
 stoñ. dños. sgrub. kyis. bsgyur. ciñ. dsus. ste ll
 btan.la.phab. pa'o ll

NOTES

TEXTUAL AND EXEGETICAL

a. Tib. *mt'h'a. na. med* (CAV) and *tha. na. med* (CRV) lit. mean *antarāhitam* or *anantam*, but *nidhanam* is also used in that sense. See JS, p. 85; T. Rgyud, Mi, fol. 57b. 1, (*mt'h'a. med*). This pāda forms the fourth one in CRV. For further explanation of a-b, see JS, p. 75.

b. For *acintyam* (*bsam. pa. med. pa*) CAV literally *agamyam* ('gro. ba med. pa).

b. For *-karuṇā* CRV *mahāparamakaruṇā* (*mchog. thugs. rje. chen. po'i*).

b. *Padmanarteśvara* (*Pad. na. gar. dbaṅ. po*): He can very well be compared with *Nāṭeśa* of the Hindu mythology. He is also recognised as *avalokiteśvara* (*sbyaṅ. ras. gzigs*), who is considered to be an incarnation of a *Bodhisattva* (*Mahāvīryūtpatti*, Cal, p. 7), and again incarnates himself in every Dalai Lama of Tibet (*Mythologie du Buddhism* by Grunwedell, p. 221). As a synonym of *Padmapāṇi* he is said to have been seated on an eight petalled lotus on each petal of which a goddess is supposed to be present. He has eighteen hands in all, two of them holding his *Śakti* (*Gods of Northern Buddhism* pp. 60 ff.).

Here he is invoked as an incarnation of the lord Buddha himself.

d. Cf. JS, p. 82, line 6, and its Tib. T. Rgyud, Mi, fol. 57a 1.

a. For *nyāyena* (*spyi. lugs. kyis. lit. sāmānyanyāyena*) CAV *sāmagryā* (*tshogs. kyī. ni*). In d for *samācāret* (*spyad. par. bya*) CRV lit. *saṁsthāpayet* (*bḍsag. bya*).

a. For *badhyante* ('chīṅ. 'gyur. ba) CAV *mriyante* ('chi. ba. 'gyur. ba).

This verse frequently occurs in many *Vajrayāna* works. See *Guhyasiddhi*, as quoted in SM, part II, p. XLIX; PS as cited in Appendix II to SS, p. 98; and SS, p. 39; Cf. also BD, p. 98; PK, p. 37, line 16; VT, p. 101; JS, p. 32, v. 15; SS, p. 33.

a-b. Cf.

sarveṣāṃ khalu vastūṇāṃ viśuddhis tathatā matā—Śrīdvikalparāja
in BD, p. 71.

- 8 a. For *nairātmyaṃ* (*bday. med. pa*) CAV *nirbhāgaṃ* (*dbyed. med. pa*).

Nairātmyaṃ 'soullessness' is of two kinds : *dharmānairātmyaṃ* and *puṭgala-*. DS, p. 29, CXVI. *dharmas* are divided under two divisions.

- b. For *citta* (*sems*) both CAV and CRV *jñānam* (*ye. ses*).

c. Both the Tib. translations are not in accordance with the Skt. text. Lit. reconstructed CAV and CRV may run : *tasmād apy evam utpannam* (*de. lta. na. yañ. 'di. lta. 'byuñ*), *tena tasmāt samutpannam* (*de. bas. 'di. kun. de. las. skyes*) respectively.

- d. CV¹ wrongly reads *gamakaṃ muni rākulaṃ*, while CAV *yukter apy anukūlakaṃ* (*rigs. pa. dañ. yañ. rab. tu. mthun*).

For 'everything is *cittamātra*' cf. SS, pp. 19, 20 ; *Bodhicittavi-
varaṇa*, Tib. T. Rgyud, Gi, fol. 48b 2 ; *Vimśatikārikā*, p. 3 ; AS, p. 27 ;
Laṅkāvatārasūtra, ed. Suzuki, pp. 241-82 ; BCP, p. 484.

- 9 a. This pāda occurs in SS, p. 14, and AS, p. 14.

a-b For *grāhagrahāveśa* (*'dsin. pa'i. gdon. gyis. zin*) CV¹ *grahaprabhā-*
(or *hā*) *veṇa*.

- 10 This is the famous verse of *Dhammapada*. It is found in all the following versions of the work : (1) *Die Turfan Recensionen des Dhammapada*, by R. Pischel, in *Sitzungsberichte der K. P. A. der Wissenschaften*, 1908, XI, p. 974 ; (2) *Documents Sanscrits de la seconde collection de M.A. Stein*, by Prof. Poussin, JRAS, 1912, vol. XI, p. 373, XXXI, 23 ; (3) *Dhammapada*, Pali versions, *Yamaka-vagga*, 1, 2 ; (4) *Udānavarga*, Tib. versions, ed. Hermann Beckh, 1911, XXXI, 24.

a. Tib. translations give the clear meaning. They lit. read *mano dharmasya pūrvam gacchati* (CAV *chos. rnam. shon. du. 'gro. bar. yid.*, *Udānavarga*, *chos. kyi. shon. du. yid. 'gro. ste*).

- b. For *-javāh* (*mgyogs*) CRV and 2nd recension *bhavāh* (*byuñ*) ; while recension 3 *mayāh*.

c. For *hi* recension 3 and CV¹ *ca* ; for *prasannena* (*rab. tu. rañ. ba. yis*) found in the second verse of the *yamaka*, (1) CAV and CV¹ *praduṣṭena* (*hes kyi*), which occurs in the first verse of the *yamaka* (1). Here CAV unnecessarily adds *prayatnenāpi* (*'bad. pa. yan*).

To complete the sense of the verse one may add the third line of the *yamaka*. It runs : *tatas tvam sukhān anveti*

chāyeva hyanuyāminī 1

- 11 a. For *vyddhaḥ* (*rgas pa*) CV1 *ādisaḥ*.
 b. For *gacchati* ('don dses) CV1 *gacchati*.
 c. For *patanā ca* (*bskul bas*) CV1 *ayuyyaca*.
 d. There are five kinds of *ānantaryas* (*mtshams med pa*) immediate sins'; Cf. DS, pp. 13, 48 ; *Lankāvatārasūtra*, ed. Suzuki p. 362 ; *Mahāvvyutpatti* ed. Sakaki, p. 172 ; *Mahāvastu*, p. 243 ;
- 12 a. For *su-* (*sin. tu*) CV1 *sva-* ; for *ādiṣṭo* (*bstan*) CRV *drṣṭo* (*mihoñ. bas*).
 b. For *mad* (*ka. yi*) CV1 *sva* ; and for *pūḥaya* CV1 *pūḥitam*.
 c. CRV omits *sa* (*de. ni*)
 d. Tib. has no equivalent for *tasmin*.

A similar incident is cited in *Vinayapiṭaka*, ed. Oldenberg Vol. I, p. 83.

- 13 a. This *pāda* in CV1 wrongly runs *anyasaṅgini cālyam stu*.
 c. For *iti* CAV *evam* (*di. 'dra*) ; for *vinaye* ('dul ba las) CAV *ayama* (*luñ. las*).
 d. For *aduṣṭa* (*kan med*) CAV *aśubha* (*dge. ba*).
- 14 a. For *khanane* CV1 *khalane*. Both the Tib. texts translate the word figuratively as *nāśane* (*sig*).
 b. For *yataḥ* (*gañ. phyir*) CV1 *matam* ; CAV omits it.
 d. For *upānantaryakāraṇāt* (*ne. ba'i. mtshams. med. byas. pas*) CV1 *ukhānantaryakāriṇām* ; for five *upānantaryas* Cf. *Mahāvvyutpatti*, ed. Sakaki S.V. p. 172.
- 15 a. CRV adds *yaḥ* (*gañ*).
- 16 a. For *āśaya-* (*bsam pa*) CV1 *āśraya*.
 b. For *punya-* (*bsod nams*) CV1 *karma-* ; for *vyavasthitih* (*rnam. par. gñes*) CV1 *vyavasthitih*,
 c. CAV omits *yaśmāt* (*gañ phyir*).

Cf. *Majjhimanikāya*, Vol. I, p. 871. Buddha here declares that it is the motive and the intention that decide, whether, an action is sinful or meritorious.

- 17 a. For *yogātma* (*sbyor. ba'i. bdag. ñid. kyis*) Ms. of CV2 *yogama*, and CRV lit. *bhāvātmā* (*bdag. ñid. bsgoms pas*).
 b. For *-dyamaḥ* Ms of CV2 *-dyataḥ*.
 c. For *yogī* (*rnal 'byor*) CV1 *yogām*.

- d. For *ca lipyate* (*gos par 'gyur ro*) CV¹ *caliṣyate*.
- 18 b. For *ālokyā* (*snañ nas*) CAV *ābhujya* (*spyad. nas*) or *abhiḥujya* with a defect in the metre, and ORV probably *ālocyā* (*bsgomṣ nas*).
- c. *kevalam* (CAV 'ga'. *dsig* ORV *gcig. tu*) is to be read in the sense of *nirṇitaṃ* or *niścitaṃ*. Cf. Bhanuji Dikṣita's commentary on *Amarakośa* III, 3, 3, 203 ; for *mukhyate* (*brgyal bar*) CV¹ and CV *mucyate*, and ORV *bādhyate* (*gnod pa*).

Cf. BCP, p. 514, and a citation in BD, p. 98.

- 19 a-b. Cf. *Bodhicittavivaraṇam*, Tib. T. Rgyud. Gi, fol. 42 b 7 ; Tibetan-Skt. Dictionary, ed. S. C. Das, SV. p. 329.

- 20 c-d. CAV runs as follow :

gzugs. sogs. 'no. bo. 'ñid. śes. nas
blo. mchog. rnamṣ. ni. grol. bar. 'gyur.

It may be translated thus :

jñānāt rūpādibhāvasya
muktā uttamabuddhayaḥ ||

But ORV reads :

de. bdsin. śes. na. rnam. grol. te l
rañ. bdsin. mchog. gi. blo. yi. phyir ||

Lit. one may read it in Skt :

tatvajñāne vimucyante
svabhāvottamabuddhitaḥ ||

- 22 a. For *śodhyam* (*sbyañ*) CV¹ *śoṣyam* and for *dīpyam* ('bar. bar. bya) CV¹ and CAV *śoṣyam* (*sbañ*).
- b. For *akṣara* (*yi. ge*) CV¹ *aṅkura*.
- c. Cf. VT, Skt. and Tib. (Kanjur, Rgyud. kha, fol. 329a 2.)

The first half of this *pāda*, *anāmāṅguṣṭha* (*srin. lag. mths. boñ*) is similar in CV¹, VT Skt, VT Tib, and CAV, but ORV disagrees and reads *sthulānandādhi* (*sbom. pa. gda. lhag* which if corrected to *sbom. pa. mths. lag*, would nearly mean the same as above). The second half is -*agra* (*rtse. mo*) in CAV, -*cakra* in VT Skt, -*vaktra* in CV¹, and *yoga* (*sbyor. ba*) in VT Tib and ORV.

- 23 a. For *yat* (*gañ*) CAV *idaṃ* (' *dī*), for *iti* CBV *atra* (' *dir*), and CAV omits it.

c. This *pāda* in CAV is as follows :

de. tsam. dsiḡ. tu. loñ. spyod. pa ;

It can be translated as :

etan mātrena sambhogī ; and in CV1 it is *kāyenaiva tu samprāptān.*

- 24 Cf. BD, p. 119 ; Tib. T. Rgyud, Mi, fol. 221a 2 ; *Yuktiṣaṣṭikā* (Tib. T. Mdo, Tsa), 6.

a. For *saṃsāraṃ* (' *khor. ba*) BD *lokaṃ. ca*. It seems both these readings were current in this verse, because one finds ' *jig. rten* ' instead of ' *khor. ba* ' in the other two Tib versions of the verse mentioned above.

b. For *manyante* (*sems*) *Yuktiṣaṣṭikā* Tib. *abhimanyate* (*rlom. sems*) ; for *atattvadarśinaḥ* CV1 and BD *tattvadarśinaḥ*. This *pāda* in CBV if translated would run :

anyatra dṛṣyate na tat l

(*gdsan. du.. de. ñid. ma. mihon. no.*).

c. For *saṃsāraṃ* BD. *lokaṃ. ca*.

d. BD Tib. wrongly adds one negative and in CBV the whole line is :

cetasā tattvadarśinaḥ

(*yid. kyis. de. ñid. tes. pr. na*).

- 25 b. For *pātakāḥ* (CAV *ltuñ. byed*, CBV *phuñ. bar. byed*) CV1 *pātakāḥ*.

- 26 b. For *viṣeṣa* (CAV *dug. gis. bdsin* CBV *dug ltar*) CV1 *viṣeṣaiva*, CAV and CBV omit *prthg*, but the former replaces it by *gnod.pa -grāha*', and hence this line in that version seems to be

viṣagrāheṇavaj janāḥ

(' *shye. bo. dug. gis. gnod. pa. bdsin l*

c. For *utkhāṭya* (CAV ' *don. pa*, CBV *phyuñ*) CV1 wrongly *utkhāṭya*.

d. For *vicāret* (*spyad*) CBV *buddhyeta* (*rtogs*).

- 27 a. CAV and CBV omit *eva*, but CV1 *ekaḥ* in its place.

b. This line in CBV lit. runs :

pareṇaivoparajyate l

(*gdsan. gyis. ñe. bar. bsgyur. ba. ltar*).

- d. This line in CRV lit. runs :
kalpnayā na rajyate |
 (*rtog. pa. yis. mi. ñe. bar. bsgyur*).
 Cf. *Śataśāstra* of Āryadeva. pub. GOS, Vol. XLIX, section III, p. 27 ;
 or *Le cento Strofe*, Rome, 1925, p. 31.
- 28 a. For *prakṛtyā* (*rañ. bdsin*) CV¹ *prakṛte* and CAV *prākṛta* (*tha. mal*).
 d. For *niḥsvabhāvaṃ* (*rañ. bdsin med*) CV¹ and CAV *nijarūpaṃ* (*gñug. ma'i. rañ. bdsin*).
- 29 a. CRV omits one *tat*.
 b. For *yad yad* (*gañ. dañ. gañ*) CRV only *yad* (*gañ*) ; for *bālāiḥ* (*byis. pas*) CRV *laukikāiḥ* (' *jig. rten. pa. yis*), and CV¹ *bāla-*.
 d. *Tsor* for *-kāraṇāt* (*bya. ba'i. phyir*) CV¹ *kārinā*.
 This verse is also found in CV²
- 30 a. For *saṃmugdha* (*rmoñs. pa*) CRV *saṃtaptāḥ* (*gduñ. ba*) and CV *saṃyuktāḥ*.
 b. For *-yoginām* CV² *yoginā* ; and for *śubha-* (*dge. ba*) CV¹ *śuddha*.
 c. This line in CAV lit. runs :
kāminyaḥ kāmācāryābhiḥ
 (' *dod. can. ma. la. 'dod. spyad. pas*).
 d. For *mokṣa-* (*thar. ba.*) CV¹ wrongly *mokṣya*.
- 31 This verse is also found in CV².
 a. CRV omits *yathā* (*dper. na.*). This line in the ms. of CV² and CAV runs with a defect in the metre : *yathātmānaṃ gaṛuḍaṃ dhyātva* (*dper. na. bdog. ñid. mkha' ldiñ. du, bsgoms. nas—*)
 b. CV¹ and CV² in this *pāda* runs :
gāruḍiko viṣaṃ pibān ;
 CAV omits *ākṛṣya* (*bkus. ste*), but MS of CV² reads there *-kṛṣam* ;
 and CRV omits *saṃ-* (*kun*). The word *gāruḍiko* of CV¹ and CV² originally seems to have been written in the margin of the MS, but the later scribes incorporated it in the text itself.
 c. For *nirviṣaṃ* (*dag. kyañ. med. par. byed*) CV¹ *hi viṣaṃ*.

d. For *abhibhūyate* (*zil. gyis. non po*) MS of CV² *atibhūyate*.

This verse is also found in CV².

32 a. For *-vyāsaṃ* both OAV and ORV *-āyasaṃ* (*lcags*). It is evident that the Tib. translator misread the Skt. *-vyāsaṃ* for *-āyasaṃ*, or it is also possible that the original Skt. was *-āyasaṃ* with a defect in metre and the scribe, in order to remove it emended it as *-vyāsaṃ*. Again it is also possible that *-āyasaṃ* from the beginning was read *-āyāsaṃ* for the sake of the metre, but later on was changed to *-vyāsaṃ* as the former was meaningless.

c. For *samutpādya* (*bskyed. pa yis*) CV¹ *anutpādya* which may be right if we read it as *anutpādya*, and OAV lit. *utpādānantaram* (*bskyed. ma. thag*).

d. For *panitām* (*bsal bar*) CV² *āpanitām* and OAV *asambhūtaṃ* (*med par byun*). This reading in accordance with the reading of CV¹ in c may be justified.

33 a. For *Badhicittam* cf. TW, pp. 13, 52, 60, 72, 80, 83, 86, and *Bodhicittavivaranaṃ* of Nāgārjuna Tib. T. Bgyud, Gi, fols. 41a 6 ff.

d. *-āśayā* is to be taken as an instrumental form of *āśā*. Its Tib. equivalent *bsam. pa* generally means *āśaya* cf. Tibetan English dict. ed. S. Das, SV, p. 1316. This misleads us to support CV¹ which reads *āśayā*. But the word *bsam. pa* also means *āśā* cf. *Avadānakalpalatā*, 1, 2d ; and AS, p. 1, line 17 ; Tib. T. Bgyud, Mi, fol. 111a, 3.

Dr. Bhattacharya, while quoting this verse in one of his papers published in The Annals of Bhandarkar Institute, Vol. X, part I-II, p. 10, and in his introduction to SM, Vol. II, p. XXXI, changes this word into *āśayaḥ*.

One should not confuse this pāda with that of the verse 53 of this work.

34 b. For *-svabhāva* (*ran. bdsin*) OAV lit. only *bhāva* (*dnos. po*).

c. For *bhāvena* (*bsam. pas*) ORV lit. *svabhāvena* (*ran. bdsin*).

Cf. AS, p. 11, line 4-5.

35 c. For *rajyate* (*chags. pa*) CV¹ *rāgayet*. The word *rāgacittena* is

- amplified by ORV as *rāgābhini viṣṭacittena* (ORV 'dod. chags. kyis. dsen. pa'i. sems).
- d. For *rāgābhogena* (chags. pa. spyad. nas) CV₁ *raḥyatena ca* and ORV lit. *tatra rāgeṇa* (de. la. chags. pas).
- 36 a. For *kutra vai* (gañ. la) CV₁ *kalayā*.
 b. For *-śaktayaḥ* (nus. pa) ORV *labdhayaḥ* (dmigs. pa). Cf. a similar pāda in SM, p. 330.
 c. For *viṣṭākrāntaḥ* (dug. gis. zin lit. viṣadhrta CV¹ viṣajjā(grā)to. Cf. BD, p. 98.
- 37 This verse is found also in CV².
 c. For *tathā-* (de. bdsin) CV² *mahā-*.
 d. The word *uddharanti* is translated figuratively in Tib (CAV 'dvin. pa. byed or ORV sel. bar. byed).
- 38 a. For *rajako vastram* (gus. mkhan. gos) ORV *rajaḥvastram* (khruś. mkhan. mo'i. ras).
 b. Tib. adds *byed* (karoti) and makes the sense clearer.
 c-d. These two lines are omitted in CAV.
- 39 b. CAV omits *nighrṣṭa* (phyis. pas).
 c. For *sevitāḥ* (bstan. pa. yis) CAV lit. *sevitavyaḥ* (bstan. par. bya).
 d. For *doṣaḥ* (ñes. pa. dag) CV¹ and ORV *doṣāt* (skyon. gyis); For *-vināśanaḥ* ('jom. par. byed) CAV lit. *prahāṇatāḥ* (Spañs. phyir).
- 40 a. CAV omits *kṣiptaḥ* (bcug. na).
 b. For *eva tu kevalam* (ORV kho. nar. zad) CAV only *yathā* (ji. ltar).
 c. CV¹ *tad eva* for *sā eva*.
 Here Cf. 'Abhidharma Kośa de Vasubandhu ed. Poussin, Ch. VI, 34, p. 205, footnote 3.
- 42 a. For *durvijñaiḥ* (rnam. pa. śes. nan. pas) ORV *sammūḍhaiḥ* (rmoñs. pas).
 b. CAV omits one *kāma* ('dod. pas); *bhavati* ('gyur) is mistaken by ORV for *bhavya* (srid. par).
- 43 a. For *sakale loka* ('jig. rten. kun. la) CV¹ *sahasaloka* and ORV lit. *laukikasya* ('jig. rten. pa. la).

- 44 a-b. CAV omits *aviṣṭam* ('dres) and *paṇḍitāḥ* (*mḥas*) respectively in a and b.
- d. For *bhuktvā* (*spyad. nas*) CV1 *bhukta-* and CAV adds after it *śodhayitvā* (*sbyaṅ. nas*).
- 45 c. For *-pūra* Tib. does not give any appropriate equivalent. CAV here reads *kham* which means 'mouthful' Skt. *kavala* but neither does it suit in the metre nor does it give the sense required here. It seems that *ghṛtapūra*, 'a kind of sweetmeat' which is composed of flour, milk, cocoanut, and sugar and is fried in ghee is taken by the Tib. translator of CRV simply as *ghṛta-sarkarā* (*mar. dan. bu. ram*) Cf : *Śatapañcāśikāstotra*, MSS. remains in Eastern Turkistan, p. 61 v. 24.
- d. CRV is not clear here.
- 46 a. For *yat* (*gañ. dag*) CAV *yasmāi* ('di. ltar). This shows that the Tib. translator explains *yat* in the sense of *yasmāt*.
- d. For *śubhaiḥ* (*bzañ. pos*) CRV *budhaiḥ* (*mkhas. pa. rnam. kyis*).
- 47 a. For *kṛṣo* 'py eṣo (*chuñ. nu. yañ*) CAV wrongly *kṛṣaḥ pakṣaḥ* ('chir. phyogs. la).

It may be noted here that there are a number of cases where the confusion of the Tib. translators in reading their MSS has wrongly given rise to different words in their texts. For instance, see *saṃāṃśam* (*mñam. par 50b*) misread in CRV as *saṃāsa* (*mdor. na*); *naiva svā* (*mi. khyi. dog. gis 62b*) misread in CRV as *nāvikaḥ* (*mñan. pa*); *anuśaya* (*lhag. bsam 87c*) misread in CRV as *anu* (*bag. cun. sag*) 'a little' and *śaya* from the root *śi* 'to sleep' (*ñal*); *kāma* ('dod 80a) in CAV as *karma* (*las*); *prākṛtatva* (*tha. mal. pa 114a*) in CRV as *prakṛtitattva* (*de. ñid. rañ. bāsin*); *sahasā* (*skad. cig. gis. 120b*) in CRV as only *saha* (*bcas*); *sa vindati* (*de. yis. ses. bya 113d*) in CRV as **sa vindhati* and hence *śanedhanam* ('bigs. par. bcas).

Both CAV and CRV omit *ṣaḥ*.

- b. For *varīḥ* (*sdoñ. bu*) CAV lit. *garbha* or *sūra* (*ññiñ*). This mistake is repeated also in 87d. Here the word *-saṃskṛta* is taken by CAV in the sense of *śodhita* (*sbañs*) while CRV explains it as *prakṛṣita* (*gsal*).

dsin). Similar difference of meanings or peculiar confusion in using appropriate Tibetan words are frequently found in the Tibetan texts concerned here. See *samskāra* (*boos. pa 14a*) meaning 'repair' is misunderstood by CAV as 'brought together' ('*duś. byas. pa*); *sā avidyā* 'that *avidyā*' (*ma. rig. de. yañ 66d*) is taken by CRV as *sa-avidyā* 'with *avidyā*' (*ma. rig. pa. bcas*); *tīrtha* ('*bab. stegs 62d*) 'a place of pilgrimage on the banks of sacred streams' is wrongly understood by CRV as *tīrthya*, or *tīrthika* 'heretic' (*mu. stegs*); *graha* 'hold' ('*dzin 73d*) misunderstood by CRV as *graha* 'a planet (*gza*)'; *uditak* 'arisen' ('*byuñ. ba 73d*) is mistaken by CRV as *uditak* 'told' (*bstan. pa*); *piṇḍa* 'body' (*lus 60b and 102c*) misunderstood by CAV as 'ball' (*goñ. bu or ril. po*).

- 48 a. For *vaṭabījaṃ* (*nya. gro. da'i. sa. bon*) CAV only *skandha* (*sdon. po*) 'a stalk'.

In Pali literature there are five kinds of *bīja* 'seed', *Pali Dict.* (P T S) s. v. *bīja*. One of them is *skandha*. *Nyagrodha* is included in trees which have *skandha-bījas*. Hence it seems that CAV has used *skandha* (*sdon. po*) to mean *vaṭabīja*.

b. CAV altogether omits this line. Here the word *sahakāra* (= *sahakārin*) means *pratyaya* (*rken*). See *Mahāvvyutpatti*, ed. Sakaki; p. 168; MV, p. 70.

c. CAV reads *patra-* (*lo. ma*) for *śākhā-* (*yal. ga*), and omits *mūla-* (*rtsa. ba*) reading *alamkāraṃ* (*brgyan. pa*) for *-upetaṃ* (*ldan*).

d. For *-vrkṣavidhāyakaṃ* CRV *-vrkṣavivardhanam* (*śiñ. du 'phel. bar. byed*), and CAV *-vrkṣo hi jāyate* (*śiñ. byuñ. bar. 'gyur*).

- 49 b. For *-miti smṛtaṃ* CAV *hi jāyate* ('*byuñ. bar. 'gyur*) and CRV *-miva sphuṭaṃ* (*ltar. gsal. bar. byed*).

c. For *samāyogāt* (*yañ. dag. sbyor*) CAV *vidhānena* (*cho. ga. yis*).

Prajñā is threefold :

- (1) *śrutimayī*, (2) *cintāmayī*, (3) *bhāvanāmayī*;

Upāyas too are three : (1) *sarvasattvābodbhākāḥ*, (2) *sattvārthābhāvākāḥ*, (3) *kṣāprasukhābhīsambodhi*. DS. p. 28, no. CX—CXI.

- d. Both the Tib. texts add *paṇḍitaḥ* (*mkhas. pa*) but ORV omits *viduḥ* (*śes. pa*).
- 50 b. For *samāṃsaṃ* (*mham. par* lit. *samaṃ*) CV¹ *samaṃsaṃ* and ORV *samāseṇa* (*mdor. na*). In the end of this line CAV adds a negative (*ma*).
- 51 a. For *rasa-* (*dnol. chus*) ORV *suvarṇalepa* (*gser. 'gyur. rtsi*) which means a chemical preparation rubbed with which metals are converted into gold ; for *ghṛṣṭaṃ* (*byug. pa*) CV¹ and CAV *sprṣṭaṃ* (*reg. pa*).
- b. For *bhavet* (*'gyur*) CV¹ *vrajet*.
- c. For *jñānakuddhyā* (*ye. śes. ni. sbyaṅs. pas*) CV¹ *jñānavyādhāḥ* and CV² *jñānavidāḥ*.
- d. For *samyak* (*yan. dag. pa*) CV¹ *kṛṣaḥ*.
- 52 b. CAV in this line runs :
skad. cig. skad. cig. 'chin. bar. byed which suggests the following line in its Skt.

bandhanam hi kṣaṇe kṣaṇe

ORV amplifies this line by *āsevate* (*bsten. ſiñ*).

- c. For *-cittas* (*sems. pa*) CV¹ *-tuntena* (or *stu. teṣāṃ*).

Hinayāna is frequently attacked in this way by many Mahāyāna treatises ; viz. those by Maitreyaśāstra, Aśvaghoṣa, Nāgārjuna, Āryadeva, Śthiramati and others. See *The Origin of Mahayana Buddhism*, by Kimura, pp. 159ff.

- 53 b. For *-dharma-* (*chos*) CAV *-varma-* (*go. tsha*). This line according to ORV would be read *nirmitaḥ karuṇāvata*
 (*thug. rje. chen. po. ldan. pa. sprul*).

Here in ORV lit. we have *mahākaruṇā* for *karuṇā*. Such amplification is frequently met with in ORV. See its title, 3b, etc.

- c. *Prajñātantiudhanu* means a *dhanus* 'bow' of which *prajñā* 'wisdom' is regarded lit. as a *tantu* 'string'. One who puts a *bāṇa* 'arrow' on such bow-string is *prajñātantiudhanurbāṇaḥ*. This reading is suggested by CAV and ORV reading *śes. rab. rgyud. bcas* and *rgyud. ltar* respectively. CV¹ has, however, *kṛpānyadhanurbāṇaḥ*.

- d.* CRV *bandhana* (*gdon. pa*) for *uddharana*. This line repeatedly occurs in the present and other works on this subject.
- 54 *c.* For *jitvā* (*rgyal. byas. mas*) CRV *tīrtvā* (*bsgral. bar*) ; for *dustara*-CAV lit. *durjayah* (*brgyal. dka'*) and CRV only *duḥ* (*dka'*) implying *durjaya* or *dustara*, the word *-jaya* or *-tara* being omitted possibly on metrical grounds.
- 55 *a.* The word *paśu* is differently translated in both the Tib. translations. CAV reads *byol. soñ* which is explained in Tib. as *lam. byol. bar. 'gro. bas. byol. soñ*, lit. one gone out of the way, hence all animals other than man, particularly the quadrupeds while CRV reads *dud. 'gro*, lit. 'one that walks bending', hence a quadruped opposite to man who walks upright. See Tib. Dict. by S. C. Das, sv.
- d.* CAV is not clear to me. CRV also omits *viralā*, but I have inserted it in order to make the metre complete.
- 56 *a.* CRV reads *ādi* (*la. sogs*) after *duḥkha* and not before it. The same case is noticed in 57a-c.
- b.* CRV omits *lampātah* (*dsugs*) but adds *mātra* (*tsam*).
- c.* Both Tib. texts omit *te*.
- 57 *a.* Both the Tib. *ādi* (*la. sogs*) for *api*.
- d.* CAV lit. if put in prose *sāmpratikāni cintayitvā kiṃ* (*da. ltar. gyi. la. bsam. ci. dgos*) ; and CRV lit. *duḥkham te saṃhante* (*sdug. bsñal. de. yis. bzod. par. bya*).
- 58 This verse occurs also in Advayasiddhi (AS) of Lakṣmīnārāyaṇa, sister and pupil of the great Vajrayanist king Indrabhūti. SM, Vol. II, p. LV, footnote 3 ; Tib. T. Rgyud, Mi, fol. 63b. 7.
- a.* For *kaṣṭa* (CRV *sdug. bsñal. rnam* or AS *gzir*). CAV *tapah* (*dka'. thub*) and CV1 *anīṣṭam*. The latter is evidently a misreading by HPS. Such misreadings recur in other places of the text.

The word *-kalpanā* which here means 'practice' in *kaṣṭakalpanā* 'practice of severe austerities' is not appropriately translated in Tib. Though the Skt. equivalent of the Tib. word (CRV *rtog. pa* or CAV *brtag. pa*) is rightly *kalpanā*, so far as Tibetan is concerned it does

not give the sense of 'practice', but of 'imagination', while in fact we require the first meaning.

Tib. of AS, loc. cit. translates this line figuratively. The Tib. when put in prose : *kutapasyayā kaṣṭaṃ na kuryāt* (*āka'. thub. non. pas. gzir. mi. bya*).

b. For *upavāsena* (*bsñan. ba. yan*) CV¹ *upavāsaṃ* and AS Skt *upavāso*.

c. For *caivātra* (' *dig. ni*) AS Tib. *kartavyaṃ* (*bya. ste*).

d. For *grāmadharma* see *Vācaspatya*, p. 2273 : *grāmyasya prākṛtasya hālikāder dharmah* ; also see *Amarakośa* II. 8, 57 : *vyavāyo grāmya-dharmo maithunaṃ nidhuvanaṃ ratam*.

The word is used also in the sense of 'the duty of villagers' in *Pañcatantra* (M. M. Williams Skt. Eng. Dic. sv). This word is wrongly translated in the Tib. version of *Amarakośa*, ed. S. Vidyābhūṣaṇa, p. 189 as *gamanādharma* (*bārod. chos*). AS. Tib. reads here *nācāraḥ kumater ayaṃ* (*blo. gros. chuñ. nu. 'di. spyod. mi. bya*).

The entire verse in Tib. version of AS if translated into Skt may run :

na kaṣṭaṃ tapasā kuryāt |
nopavāsena ca kriyāt |
snānaṃ śaucaṃ na kartavyaṃ |
nācāraḥ kumater ayaṃ ||

Cf. JS. p. 88, v. 9-10.

59 a. For *-asthi* (*rus. pa*) ORV *-śiro 'sthi* (*lgad. rus. pa*).

b. For *vikārajāḥ* ORV simply *sambhavāḥ* (' *byun. ba*), while CAV reads as in the X, *hetujāḥ* (*rgyu. las. skyes*). It seems, however, that one may read here 'gyur for *rgyu*, suggesting the Skt. equivalent *vikārajāḥ* as in Skt. text.

60 a. For *ittam* (' *di. ltar*) ORV *ayaṃ* (' *di. dag*).

b. The word *pinḍa* is translated into Tib. differently ; CAV has for it "a ball" (*ril. po*) while ORV reads as "a body" (*lus. pa*). The latter sense agrees with the context.

For *yo* (*gan*) CV¹ *hya*.

- c. For *san* CAV *sa* ('di. ñid).
- 61 a. The word in CRV for *ghaṭa* is not legible, while CAV lit. reads *bhāṇḍa* (*phur. ma*) meaning *pinḍa* 'body'.
- 62 a. *pratarannapi* (*sgrol*) is amplified in CAV as *prataran sarpan api* (*rkyal. dsin. 'phye*).
- b. For *naiva śvā* (*mi. khyi. dag. gis*) CRV *nāvikaḥ* (*mñan. pa*).
- According to CRV *a-b* would run :

pratarannapi gaṅgām na
nāvikaḥ buddhiṃ arhati l

- c. For *tadvad* (*di. bdsin*) CV1 and CRV *tasmāt* (*de. phyir*). For *dharma-* (*chos*) CRV *śubha-* (*dge. ba*) and for *-dhiyam* (*blos*) CAV *-icchatām* ('dod).
- d. For *tīrtha* ('bab. stegs) CRV wrongly *tīrthika* (*mu. stegs*).

Cf. the following verse quoted from *Mahābhārata* in the *Viṣṇusahasranāma-stotra* attributed to Śaṅkacārya ; Bibliotheca Sanskrita, Mysore, p. 21 :

ātmānādī samyamato yapūrṇā
satyakraḍā ślataṭā dayormiḥ l
tatrāvagāhaṃ kuru pāṇḍuputra
na vārinā budhyati cāntarātma ll

- 63 a. For *dharma* (*chos*) CAV *buddhiḥ* (*dag*).
- c. For *jalasthānām* CAV simply *sthitānām* (*gnas. pa*), CRV *jalapra-*
viṣṭhānām (*chu. la. 'jug. pa*), and CV1 only *praviṣṭhānām*.
- d. *kā kathā* is translated in CAV as *kathayā kiṃ proyojanaṃ* (*smos. ci. dgos*) and in CRV as *kīḍṛśaḥ* (*ji. lta. bu*).
- 64 a. For *kṣaya* (*zad. pa.*), X of CRV *udbhavaḥ* ('byun. ba) which cannot be accepted ; one may, however, read here 'bud. pa meaning *kṣaya*.
- c. For *vr̥ddhi* ('phel. bar) CRV *-yoga* (*ldan*) and CV1 *buddhi*.
- d. For *tīrthasevinām* ('bab. stegs. bsten. pa. la) CRV wrongly *tīrthi-*
kānām (*mu. stegs. rñams. la*). See 62d.
- 65 a. CAV in this line lit. *darpadr̥ṣṭiś ca saṃśayaḥ* (*ña. rgyal. lta. ba. ihs. tshom. rñams*).

- 66 b. CAV omits *ete* ('di. dag).
 b. For *janminah* (*skye. ba. rnams*) CV1 *janminām* and CAV lit. *prāṇinah* (*srog. chags. rnams*).
 c. For *hetukah* (*rgyu*) CV1 *mūlatah* (*risa. ba. las*).
 d. For *savidyā* which is for *sā avidyā* (*ma. rig. de. las*) CRV *sa* (= *saha*) *avidya* (*ma. rig. pa. bcas*); for *iṣyate* ('dod) CRV *jāyate* ('byun).
- 67 b. For *drṣṭau* (*mthoñ. na*) CV1 *drṣṭe* supported by the same Tib. phrase.
 d. CAV lit. *bhavatyeva na mūlatah* (*risa. ba. ñid. nas. med. par. 'gyur*), and CRV *mūlat khalv avasīdati* (*risa. nas. ñes. par. don. par. 'gyur*).
- 68 b. For *drṣṭā-* (*mthoñ. na*) CAV *jñāne* (*ñes. na*) and CV1 *drṣṭe*.
 c. After *buddhi* (*blo*) CAV adds *yi. bar* and CRV *bdsin* which seem to be redundant ; Cf. *Hastavālaprakaraṇam* Verse I, ed. W. Thomas, JRAS, pp. 267ff. 1918.
- 69 a. CRV, CAV and CV1 *satya-* (*bden. pa*) for *sattva-*.
 c. For *bhāvah* ('byun) CV1 *bhūyah*.
- 70 a. For *saṃghātaḥ* ('dus. pa) CRV *sambhūtaḥ* (*yan. dag. 'byun*) and CV1 *samsrṣṭhaḥ*.
 b. CAV in this line if translated into Skt. would be like :

piṇḍaḥ pāṛthivalakṣaṇaḥ |
 (*goñ. bu. sa. yi. ran. bdsin. ñid*).

CRV in the same way runs :

piṇḍaḥ prākṛtalakṣaṇaḥ
 (*tha. mal. ba'i. ran. bdsin. lus*)

piṇḍaḥ in this connection means 'a body' as evident from the use of *lus* in CRV ; CAV has, however, translated the word (*piṇḍaḥ*) and not its meaning, employing *goñ. bu* in the sense of "a ball". The same mistake occurs also in 60b and 61b where the words used to mean *piṇḍa* are *ril. po* and *phur. ma*.

The word *prākṛta-* in CRV is evidently the *prakṛti* in CV1. It

seems that the Tib. translator of ORV misread the latter as former or that the scribe who copied the MS in the possession of ORV's translator, wrote it wrongly.

- c. For *saṃtāpane* (*gdun. bar. byed. pa*), CAV *saṃghātane* (' *das. pa*).
 d. For *kaṣṭaṃ* (*sdug. bsñal*) CV¹ *kathaṃ* and CAV *kṛcchraṃ* (*dka' bar*) which supports *kaṣṭaṃ* and not *kathaṃ*.

The title and the first lines in CAV are as follow :

mahācārya-Āryadevasya kṛtiś
Cittāvaraṇaviśodhanaṃ nāma viharati sma ||
Bhāratabhāṣāyāṃ 1
Cittāvaraṇaviśodhana nāma prakaraṇaṃ ||
Bhōtabhāṣāyāṃ 1

sems. kyi. sgrib. pa. rnam. par. sbyoñ. ba. dses. bya. ba'i.

rab. tu. byed. pa. ||

adgurucarāṇāya namaḥ ||

Mañjuśrīkumārabhūṭāya namaḥ ||

In ORV they run :

Cittaratnaviśodhanaṃ viharati sma ||
Bhāratabhāṣāyāṃ 1
Cittaratnaviśodhanaṃ
Bhōtabhāṣāyāṃ 1

sems. rin. po. che. sbyoñ. bar. byed. par. dses. bya. ba ||

Śrīvajrasattvāya namaḥ 1

- 71 a. ORV omits—*vyayaṃ* (' *grib. pa*).
 b. ORV adds *graha* (*gza'*) before *tithi* (*tshe*) for *apekṣya* (*bltos. nas*). CV¹-*apekṣa*.—
 d. For *vyavasthitih* (*rnam. par. gnas*) one must read in the X of CAV *bdsag* for *brtag*.
 72 a. For *api* (*kyañ*) CV¹ *ākhyah*.
 b. This line in CV¹ runs :
 śabdatrayavikalpanā.
 c. For-*graha* (*gza'*) CV¹ *vāra* and for *rāśi* (*khyim*) ORV *kala* (*das.*)
 d. For *sarvalokaiḥ* (' *jig. rten. kun. gyis*) CV¹ *sarvaloka* and ORV only *laukikaiḥ* (' *jig. rten. pa. yis*). This case recurs in 43c.

- 73 a. For *apekṣā* CV¹ *apekṣam* and ORV *ādi* (*ca*) (*la. sog.*).
 b. For *tathāivam* both the texts in Tib. only *tathā* (*de. bdsin*). This line in ORV lit. translated may run as follows :
tathāiva kalpanākṛtam 1
 (*de. bdsin. rnam. par. rtog. par. byed*).
 d. For *aśubha* (*mi. dge*) OAV *manda* (*nan. pa*). Here by *graha* CRV means 'a planet' (*gza*) while OAV takes it for 'a hold' ('dzin) the latter being appropriate here ; by *uditāḥ* OAV means 'told' (*bstan. to*) and CRV 'arisen' ('byun. ba).
- 74 a. For *ālīptam* (*gtums. pa*) ORV *nyastam* (*bkos*).
 b. For *cintāmaṇi* (*yiḍ. bdsin. nor. bu*) ORV *mahārātna* (*rin. po. che*).
 c. OAV omits *pravṛttaḥ* and CRV wrongly *avṛtaḥ* for it. The latter seems to have been misread by the author of CRV as *avṛta* but that too is wrongly translated using the word *bsgribs* meaning *avṛtaḥ*.
 d. For *brṃhayet* ('phal. bar. byed) OAV *janayet* (*bskyed*). Both, Tib. versions omit *punaḥ* but OAV replaces it by *samyak* (*yañ. dag*).
- 75 a. For *graha* (*gza*) CV¹ *vāra*.
 c. For *viharet* (*spyod. par. bya*) CV¹ *viharan*.
 d. For *nirnimittam* (*mtshan. ma. med*) OAV's X 'tshom. med which has no meaning.
- 76 Of PK, p. 38, verse 36 ; Tib. T. Rgyud, Gi, fol. 58a3.
 b. PK Skt misreads *māyā* for *yāyāt*.
 c. All Tib. versions read a-(*ma*) instead of su-.
 d. For *buddhamayam* (*sañs. rgyas. rañ. bdsin*) Tib. of PK *samam* (*mñam. par*) for *vadet* (*bya*) ; CVI *vahet* while in PK Tib. one should read *smra'o* for *sbyor* in the X.
- 77 For a similar Kārikā See VT, p. 101.
 a. For *vairocana* (*rnam. par. snañ*) CV¹ *virocana* ; for *buddhaiḥ* (*sañs. rgyas*) CRV *nātha* (*mgon*) and OAV *śreṣṭhaḥ* (*gtso*).
 b. For *sūryakāḥ* (*ñi. ma*) CV¹ *śūnyakāḥ*.
 c. For *paramāśva* (*ria. mchog*) CV¹ *paramādevaya*.
 The above misreadings in b-c of CV¹ are kept as they are by Dr.

Bhattacharya in his *Buddhist Iconography*, p. 1, where this verse is quoted by him.

CRV adds *nātha* (*ngon. pa*) before *paramāśva* in *c*.

- 78 *a*. CRV omits *rāja* (*rgyal*) but VT has *vajrarāt* (*rdo. rje. rgyal. pa*) for *Herukarāja*.
c. For *sadā* CRV *sthitāḥ* (*gmas*), CV1 wrongly *yadā* and it is altogether omitted in CAV.

The gods mentioned in the last two verses are included in different groups of Dhyāni Buddhas whose number is sometimes five and some times six. They are generally personified and deified *skandhas* or *āyatanas* the latter being taken here.

Some of these Buddhas are individually mentioned in many other works,¹ but one can not definitely say when they formed a group. One finds this group mentioned in a work as old as *Guhyasamāja*² of Ācārya Padmavajra.

These Buddhas are differently named in different works. For instance see VT which is one of the oldest Tantras, and is in complete agreement with the present work as regards the names.

The order of their names also varies as shown below :

- I 1 *Vairocana*, 2 *Akṣobhya*, 3 *Ratnagarbha*, 4 *Amitābha*,
 5 *Amoghasiddhi*. See DS, S.V.

- II 1, 3, 4, 5, 2. See SM, p. 568.

However, it is to be investigated whether this difference brings any confusion in the interrelations of these gods and the *skandhas* or *āyatanas*.

The following verses from SM. p. 545 will give some idea about the nature of these gods.

1 *Sukhāvatīvyūha*, pp. 1, 28, 32; Cat. Cal. p. 122; *Saddharma-puṇḍarīka*, ch. 25 in R. Mitra's Cat. p. 206 and *Karuṇāpuṇḍarīka* in the same Cat. p. 285.

2 See JS. p. 79, where *Guhyasamāja* is cited as *Samājottara*. Also see *Guhyasamājatantra* GOS, Vol. LIII, p. 137.

Akṣobhyavajra mahājñāna vajradhātu mahābudha l
 trimaṇḍalatrivajrāgra ghoṣavajra namo' stu te ll
 Vairocana mahāsuddha vajrasānta mahārāte l
 prakṛtibhāṣvarāgra dveṣavajra namo' stu te ll
 Ratnarāja sugambhīrya khavajrākāśanirmala l
 svabhāvasuddha nirlepa kāmavajra namo' stu te ll
 vajrāmīta mahārāga nirvikalpa khavajradṛk l
 rāgapāramitāprāpta bhāṣavajra namo' stu te ll
 Amoghavajrasambhūta sarvāśāparipuraka l
 Śuddhasvabhāvasambhūta vajrasattva namo' stu te ll

For details see *Gods of Northern Buddhism*. pp. 29, 31 ; SM. pp. 453, 454, 455, 457 ; *Buddhist Iconography*, pp. 2, 6, 53, 68, 93, etc ; *Tibetan English Dict.* by S. C. Das pp. 704, 1329.

a. For *siddhanti* both the Tibetan texts *siddhyate* (*grub. par. 'gyur*) and CV1 *siddhantaḥ* ; CRV omits *asau* ('di).

b. The whole line in CAV can be suggested to be *sthiracittāḥ sudhā* (*janāḥ*) (*mkhas. pas. sems. ni. brtan. gyur. nas*) and in CRV it will run if translated as follows :

sthiracittaviḍhānataḥ

(*brtan. pa'i. sems. kyi. cho. ga. yis*).

c. For *vyāpāraḥ* (*byed. ldan*) CV1 *vyāhāri* and CAV altogether drops it.

a. For *kāma*-('dod) CAV-*karma*-(*las*) ; for *kriyākāri* (*bya. ba. byed. pa*) ; CRV lit. *kriyācāri* (*bya. spyod. par. ldan*).

b. For *ruchita* CV1 *rucira*, cf. SS, p. 63 ; for *ceṣṭitaḥ* (*bya. ba*) CRV *cittakṛt* (*sens. kyi. byed*).

d. For *camkramaṇa* ('chag) CV1 *camkramo* ; for *svapaṇstathā* CV1 *svayaṇ tathā* CAV *yathā tathā* (*ji. ltar. de. bdsin. du*) and CRV *kutaḥ tathā* (*gañ. las. de. bdsin. du*). Cf. PK, V, Ve 29.

Here both the Tib. texts read two extra lines which seem to be redundant. They are :

CAV *rgod. dan. smra. bar. byed. pa. dan* l
ji ltar. de. ltar. gañ. de. bdsin ll

CRV *rgod. pa'ni. brjod. pa. byed. pa. yam* l

ji. ltar. gañ. de. de. bdsin. byed ll

The Skt pādas suggested from these lines will be :

hasan jalpam stathā kurvan

yad yathā tat tathā tathā l

81 a. For *amaṇḍala-* (*dkyil. 'khor. du. ni. ma*) CV1 *āmaṇḍala-*.

b. This line in CRV if translated would run :

mahātmayadevayogena

(*bdag, ñid. che. ba'i. lhar. sbyor. bas*).

Verses 79, 80, and 81 are to be read together. The idea contained in them is frequently met with in many Tantric works. For example PK, V, v. 29. Also see *Bhagavadgīta*, 5-8.

82 a. Here *sauritva* is to be taken in the sense of *śauritva* 'bravery' as evident from the Tibetan reading *dpa'. po*. The reading *sauritvam* is frequently met with in many Vajrayāna works viz. PK, p. 38, line 28; and VT, p. 101. CRV here seems to read *sarvasunūtvam* (*sras. rnams. kun. dan. bcas. yañ*), but the meaning is not quite clear.

c. For *tattvajñāḥ* (*de. ñid. śes. ni*) CAV *'di. rig* evidently for *'di. ñid. rig* which in fact gives the same meaning.

83 Cf. BCP, p. 368, and its Tib. in T. mdo, La, fol. 29b 3.

a. For *yathā* both both Skt and Tib. BCP *tatra* (*de. la*); for *prākṛta-lokena* (*'jig. rten. phal. ba. gyis*) CV1 and BCP Tib. *prākṛtako loko* (*'jig. rten. phal. ba. ni*).

b. For *-loko. na* (*rnal. 'byor. ma*) CV1 and BCP Skt. and Tib. *-lokena* (*'jig. rten. gyis*), and CRV *dhyānena* (*tiñ. 'dzin*).

b-c. For *bādhyate* and *bādhyante* according to the original reading *rgyal* in CAV one may read *jīyate* and *jīyante* respectively.

84 a. CV1 *mahāpraññā—mahopayā, mahā-*

b. For *mokṣataḥ* (*mos. pa. nas*), the translator of CVA seems to have read in his MS *mokṣatā* (*mos. pa. ñid*) which is wrong.

85 a. For *asamkhyeyair* CV1 *asamkhyāyai*.

b. For *na* (*mi*) CRV wrongly *yat* (*gañ*).

- c. For *janmany atraiva* Tib. *janmanaitena* (*tshe. 'di. 'ñid. kyis*). and adds *tat* (*de*).
- d. For *nātra* (*'de. la. med*) CV¹ *na ca*.
86. a. For *māhātmyam* (*bdag. 'ñid. che*) CV¹ *māhātmyāt*.
- b. For *sambhṛtaṃ* (*tshogs*) CV¹ *sambhavaḥ* and CRV *bhāsitam* (*gsal. ba*).
87. a. For *āgama* (*luñ*) CRV has an amplified reading *sugatāgama* (*bde. gśegs. luñ*); for *cintā* (*sems*) CAV *ukti* (*gsuñs. pa*) and adds *ya* after it.
- b. For *na* (*mi*) CV¹ *tu* for *grhyate* CAV and CRV *yuyate* (*sbyar. bya. rigs. te* respectively).
- c. For *anuśaya* CAV lit. *adhyāśaya* (*lhag. bsam*). CRV has rendered it into Tib. very curiously by *bag. 'ñal*. The word *bag* means *cuñ. zad* 'a little' '*anu*' and *'ñal* to 'sleep' '*śaya*' from root *śi*, The Skt. word suggested by this rendering seems to be *anuśaya* which, it seems, either to have been wrongly written by the scribe or read wrongly by the translator himself. Moreover in translating the word the latter seems to have followed its wording and not its sense.
- d. For *prakāśyate* (*gsal. bar. bya*) CAV *prdarśyate* (*rañ. lu. bstan*).
- On the difference of *yānas* see AS, p. 14-22 ; *Saddharmapundarīka* pp 48, 53 ; DS, II ; the *Origin of Mahāyāna Buddhism* by Kimura, Cal. ch. IV.
88. a. For *anya evādhi-* (*gāsan. 'ñid. du ni. mos. pa*), CRV *anyathādhi* (*rnam. pa. gāsan. du. mos. pa*) and CV¹ *anyatra bodhi* ; Tib omits *ayam*.
- b. For *tathānyā* (*de. bdsin. gāsan*) CV¹ *anyathā*.
- c. For *viśuddhi* (*qtsaṅ*) CRV *sthiṭi* (*gnas*).
- d. CAV *phalaṃ nānyad iheṣyate* (*'dir. ni. 'bras. bu. gāsan. mthor. med*, and CRV *phalaṃ anyad atah ertam* (*'bras. bu. gāsan. du. 'di. las. 'ñans*).
89. a. CAV omits *samīpe* (*'ñe. ba. la*).
90. a. See SM, p. 73, li 17a ; JS. p. 100, 6a.
91. a. For *-kanti* (*'od. ser*) CV¹ *-kānta* ; for *samśliṣṭa-* CAV and CRV *samśprṣṭha-* (*kun. req. pas* and *phog. pa. na* respectively).

- b. CRV adds *buddha* (*dag. pa*) as an adjective to *sūryakāntamañi*.
 92 c. CRV omits *amśu* ('od). Cf. PS, p. 10, v. 31-32.
 93 d. For *sarva-* (CAV *thams. cad* and CRV *ma. lus*) CV1 *sa vai*; for *prakāśakah* (CAV *rab. snañ. byed*, and CRV *gsal. bar. byed*) CV1 *prasādhakah*.

Evidently it is a three-line verse, as some of the following verses are quoted in other works just as they are given henceforward.

- 94 a. Tib. omits *ayam*.
 b. For *vartā* (*sdon. bu*) CAV lit. *sāra* or *garbha* (*skññ. po*).
 c. Tib only one *yathā*. CRV once more repeats *sva-* (*rañ. gi*) before *sthānam* (*gnas. su*). For *gdsan* in the X of CAV one should read *bdsin*.
 95 Henceforward I follow the order of the pādas given in the Tib. versions and supported by CV². The *a-b* of this verse are *a-b* of the verse 97 in CV1.
 d. For- *mukta* (*mos. pa*) CV1 -*mukti*.
 96 This with the following verse is quoted in SS, p. 38. According to CV¹ the order of the pādas is as follows : 96, *a-b*=97, *c-d*; 96, *c-d*=96, *a-b*.
 a. For *vidhijñena* (*cho. ga. śes. pa*) CRV *upāyajñena* (*thobs. śes. pas*) and CV1 and CV² *vidhijñō hi*.
 b. For *amṛtaṃ* CRV *ghṛtaṃ* (*mar*). Here it may be noted that *amṛtaṃ* also means *ghṛtaṃ*. See *Medini* quoted in *Bhanuji Dikṣita's* commentary on *Amarakośa* II. 7, 28.
 c. For *hṛdyam* (*vid. 'on*) CV² *ramyaṃ*- CAV1 *ñams. dga'* can mean both.
 97 In accordance with CV¹ the pādas of this verse are as follows 97, *a-b*=96, *c-d*; 97, *c-d*=98, *a-b*.
 a. For *mahopāyād* (*thabs. chen. pos*) CV1 *mahopāyam*, and CV² *mahopāyo*.
 b. For *vidhivat* (*cho. ga. bdsin. du*) CV1 *triratna*; for *utthitah* CV1 and CV² *utthitaṃ* and CAV, CRV lit. *udbhūtaḥ* (*skyes* and 'byun respectively).

- c-d. For *sat sukhāsukhavināśanaḥ* which is supported by CAV and CRV reading *bde. ba. dam. pas. sdug. bñal. 'jig* and *bde. mchog sdug. bñal. dsi. bar. byed* respectively ; CV¹ *sa subhāsubhavināśakaḥ* and CV² *sat sukhāsukhanāśakaḥ*. CAV takes the compound to mean *satsukhena* (*bde. dam. pas*) *asukha* (*-duḥkha*) *vināśanaḥ*.
- 98 Cf. a similar verse of *Ekallamahācandaroṣaṇatantra* in Cat. Cal. p. 131 Tib. Kanjur, Rgyud, Ca, fol. 36, a 2.
- a-b. For *-bhūta* and *-nvitā* CV¹ *-bhutaṃ* and *-nvitaṃ* in spite of *latā* being a feminine word.
- c. For *tathā* (*de. bāsin*) CV¹ *yathā* ; Ekalla omits it ; for *ekakṣaṇa-* Ekalla *ekaika* (*cig. gcig. gis*).
- d. Cf. As. p. 1 (Tib. T. Rgyud, mi, fol. 108, a 2).
- 99 This verse is found in CV².
- Cf. SM, p. 434 ; *Annals of Bhandarkar. O. R. Institute*, pa. 1-11, p. 18.
- 100 a. CRV reads *lag. gdu. ba. lag. par. mthoṅ. la* which in Skt. may be translated as *haste kiṃ kaṃ kaṇe drṣṭe..*
- b. CRV reads *me. loṅ. dag. ni dgos (X dños). sam. ci.* which in Skt. will run *ādarśaiḥ kiṃ prayojanaṃ* ; for *samikṣyate* CRV lit. *parīkṣyate* (*brtags. pa*).
- Cf. a Marathi proverb. "hātacyā kaṃkaṇās ārasā kasālā. "Why do you require a mirror to see the bangles on your own hands !"
- c. CAV omits *yataḥ* (*gaṅ. phyir*).
- 101 c. One may also read *bhagnalauhaśālākeva* or *bhagnāyabhkhaṇḍa-saṃkāśaṃ* (*lcags. kyi. reñ. bu. bāsig. pa. ltar*) in CAV. CRV (*legs. thur. spañ pas. bsdus. pa. bāsin*) also seems to agree with the above. *Thur-* means 'downwards' or 'metallic water', but one may take it for *thur. ma* meaning *śālākā*. For the omission of *ma* cf. *mtha'. ma.* and *mtha'* meaning 'end' ; *drī. ma, med* and *drī. med* meaning 'unimpure' ; *mtshan. ma.* and *mtshan* meaning *lakṣaṇa*.
- Spaṅs* lit. means *prahāṇam* or *vināśaḥ*, but figuratively it may also be taken to mean *bhaṅga* or *bhagna*.

badus meaning *saṃghāta* appears to have been taken for *saṃkāśa* in CAV.

So CRV now may run *bhagnāyakkhaṇḍa-saṃghātaṃ*.

- 102 a. For *bhūta* ('byuñ. ba) CV1 *buddha*.
 c. For *khalu* (ñes. pa) CAV *paṃca* (lha).
 d. For *antyajah* (mtha' skyes) CRV *jāti* (regs. ni).
- 104 d. For *akāraṇaṃ* (rgyu. ma. yin) CRV *aniścitaṃ* (ñes. pa. med).
 Cf. *Avadānaśataka*, pp.1 ff ; *Vajrasūcyupaniṣad*; *Dhammapada*, *Brahmaṇavarga*.
- 105-106 Cf. *Dākṛṇava*, p. 138 ; PS. p. 23 ; *Guhyasamāja* in R. Mitra's Cat. p. 262.
 a. CAV omits *sarvadā* (rtag. tu).
 b. For *vistṛa* (rgyas. gyur. na) CRV *nighṛṣṭa* (rab. tu. phyi. la)
 c. For *utpādyā* (bskyed. nas) CRV *saṃsthāpya* (bdsag).
- 108 a. CAV omits *kiñcit* (gañ. yañ) and reads *śastā* (bstan. pas).
 c. CAV reads *myoñ. bdsiñ. bde. la. sbyor. bar. ldan*, which suggests the Skt to be *sukkhāvedanayogena*.
 d. For *atandritaḥ* (gyal. ba. med. pas) CRV *prakāśanāt* (gsal. ba).
- 109 The verse is found also in CV².
 a. For *-abhyañjana* (bsku. mñe) CV² *abhyāṅga*.
 c. For *svādhi-* (bdag. ñid. che. ba'i) CV and *sveṣṭa-* (rañ. 'dod); for *-yogena* (sbyar. bas) CAV *-ātmanā* (bdag. ñid. du).
 d. As the Tib. does not follow the order of words in Skt. the meaning is changed. CAV and CRV would respectively mean here *cittavidhinaṃ pūjayet* (bsam. la. cho. gas. mchod. par. bya) and *vidhinaṃ pūjāṃ cintayet* (cho. gas. mchod. par. bsam. par. bya).
 Cf. a similar verse in SM. p. 166 at the end.
- 110 a. For *vādyam* (rol. mo) CAV lit. *āhatam* (brduñ. ba). Cf. BD, p. 166 ;
 b. CAV reads *thams. cad. brtul. bdsugs. can. gyis. spyad* which suggests in Skt. *sarvaṃ saṃyamiko bhajet*.
- 111 c. For *sukhād yataḥ* (ji. ltar. bde. bas) CV¹ *sukhaṃ yathā* ; for *dhyāyēt* CV¹ *dhyāyan*.

- 112 a. For *bhogais tu* CV¹ *bhogas tu*. Cf. a similar pāda in JS, p. 86; for *kāma* CAV *yogi* (*rnal. 'byor*) and CRV *jagat* (*'gro. ba.*).
 b. For *muktitaḥ* CV¹ *muktataḥ*, CAV *kūtrāpi* (*gañ. la 'aṅ*) and CRV *kenāpi* (*cis. kyaṅ*).
 c. CRV omits one negative.
- 113 This verse is found in CV².
 a. For *-saṃskṛta* (*sbyaṅs*) CRV *-adhiṣṭhita* (*byin. briabs*).
 b. CRV adds *viśeṣataḥ* (*lhag. pa. ṅid. du*).
 d. For *kaṣṭam* (*sḍug. bśnal*) CV¹ *kāryam*. Here CAV reads *bems. po.* without any appropriate sense.
- 114 a. For *prakṛitattvaṃ* (*tha. mal. pa*) CRV lit. *prakṛitattvaṃ* (*de. ṅid. rañ. bdsin*).
 c. For *-vidhānena* (*cho. ga. yis*), X of CRV *vidhiṅānena* (*cho. ga. ses*) and CAV *yogena* (*sbyor. ba. yis*).
 d. For *imāṃ samā-* CRV *sarvāṃ samā-* (*kun. la. mñam. par. spyod*) and CV¹ *imāṅgamā-* evidently a mistake.
- 115 c. For *vikalpa* both the Tib. versions *vividha* (*sna. tshogs*).
- 116 Both the Tib. versions here read in *a vividha* (*sna. tshogs*) for *vikalpaḥ*. The latter is evidently a better reading and supported by the same word (*vikalpa*) used in c of the preceding kārīkā where it is wrongly translated in the Tib. by *sna. tshogs* meaning *vividha*.
- 118 b. CAV omits *stihira* (*brtan*);
 c-d. Cf. AS, pp. 1-12.
- 120 b. For *sahasā* (*skad. cig. gis*) CRV *saha* (*bcas*).
- 121 c. CAV omits *vijnaiḥ* (*mkhas. pas*), and for *kriyante* (*byed*) CAV lit. *udbhāvayante* (*'byun. bar. byed*).
- 122 The verse is found in CV².
 b. For *saṃtācaret* (*yañ. dag. spyod*).
 c. For *yasya* (*gañ. gi*) CV² *paśya* and CAV *paśyāsyā* (*'di. la. ltos*).
 d. For *saukhyabhāvo* CV¹ *sukṣmadevo*, and CRV *saukhyadevo'pi* (*lha'i. bde. ba. yañ*).
- 123 This and the following verse occur in PS, p. 13 with slight variations.
 a. For *tri-* (*gsum*) CRV *stri-* (*bud. med*).

- c. For *vadhyāḥ* (*bsad. bya*) CV¹ *hy ātmā*.
- 125 Cf. PS. p. 22.
- a. For *divyāḥ* (*lha. yi*) CV¹ *dravyāḥ*, PS *dirghyāḥ* (*chen. po*) and ORV *bhadrāḥ* (*ḅzañ. po*).
- b. For *utkarṣa* ORV *prakāśa* (*gsal. bar*), CAV *utsāha* (*spro. bar*), and PS Tib. *ānanda* (*dga'. bar*).
- c. For *māruta* (*rluñ*) PS *marut*, for *kṣobha* (*dkrugs. pa*) CAV *vahni* (*me*) and PS with CV¹ *vajrīṇam*.
- d. For *vajrakam* (*rdo. rje. can*) PS and CV¹ *vajrīṇam*.
- 126 a. For *asuciḥ* (*mī. gtsaṅ*) CAV wrongly *tshom. med* which does not give any sense.
- b. For *līlayā* (*brtsen. pas*) ORV *anāgata* (*ma. 'oñs*) which gives no appropriate sense.
- 127 b. For *abhibhūyate* (*zil. gir. gnon. par. 'gyur*) ORV figuratively translating *mṛtyuḥ kriyate* (*chi. bar. byed. pa. yin*).
- c-d. CV¹ runs :

aṇumātrāṇ ghṛṇāṇ lajjāṇ

dūrataḥ parivarjayet.

Here CAV reading *mtshom* for *'tshom* in c of our X may suggest

nimittam saṃśayaḥ svalpas

tasya duḥkḥāya jāyate 1

(*mtshom. dañ. the. tshom. chuñ. nus. kyañ* 1

de. la. sdug. bsñal. skyed. par. byed 1).

- 128 In CV¹ this verse is preceded by the following one ; and a-b of the former are put in brackets.

a. For *suyuddham* (*legs- 'thab. pa*) CV¹ *hyayuddham* (?) ; for *vācāret* CV¹ *vācaram* ; for *vijñāḥ* CV¹ *vijñāḥ*.

b. For *supalāyanam* (*legs. par. 'bras. bar. bya*) CV¹ *svaparāyatānam*.

- 129 a. *Mudrā* (*phyag. sgra*) means positions of hands and fingers while performing tantric ceremonies. This word also conveys the four specific modes which lead one to *Nirvāṇa*. They are :

1 *Karmamudrā*, 2 *Dharmamudrā*,

3 *Mahāmudrā* 4 *Samayamudrā*.

For details see AS pp. 32-35.

d. CRV at the end adds *parikṣyante* (*brtag. go.*).

The position of Guru is very high in Vajrayāna. See JS, p. 73 ; PS, p. 7 ; *Herukatantra* in Cat. Cal. p. 67 ; SS pp 8ff ; PK p. 31 ; *Gurupañcāśikā*, *Journal Asiatique*, Oct.-Dec. 1929 ; etc.

130 d. For *sākṣāt* (*mñon. sum*) CRV *sakṛt* (*lan. cig*). Cf. PK, p. 39 verse 34.

131 a. For *śuddha* (*dañ*) CV¹ *samyak*.

b. CAV omits *-udaka* (*chu*) and adds *-sarva* (*thams. cad*) ; for *śoḍhakaḥ* (*yañ. dag. sbyañ*) CV¹ *śoṣakaḥ*.

c. For *śraddhāmaṇi* (*dad. pa'i. nor. bu*) CV¹ *saddharmāṇaḥ* ; CAV omits *proktaḥ* (*gsuñs*).

132 a. For *śraddhāvān* CAV *śraddhātma* (*dad. pa'i bdag. ñid. can*), CRV *śraddhayā* (*dad. pas*) and CV¹ wrongly *śardhāvān* ; for *muhyate* (*rmoñs. 'gyur*) CRV *na muhyate* (*mī. rmoñs. te*) and CV¹ *pūjyate*.

b. For *vivarjitāḥ* (*bral. 'gyur. na*) CRV *saṃyuktaḥ* (*yañ. dag. ldan*). For *sa vindati* CAV *sa*.

133 *vetti* (*de- yis. ñes. bya*) and CRV *śavedhanam* (*'big. par. bcas*) which seems to be due to a misreading of *sa vindati* as *sa vindhati*. CAV's *ñes. bya* suggests that the translator did not understand the root *vid* which has many meanings besides 'to know'.

134 d. CV¹ *sukhino janāḥ* cannot be construed with *astu*, and hence *sukhito janāḥ*. For similar verses Cf. Cat. NDL. pp. 28, 59 ; JS p. 100 ; AS, pp. 22, 31, 47, 48, 53.

1olophon. For *-nedam atra* CV¹ *nā svātra* ; for *tantramiti* CV¹ *tantrati*.

Corrigendum : Due to a wrong arrangement in the mss. the note relating to the title page is misplaced on p. 97 after note 70. It should be read at the beginning of the Notes on p. 82.

Indices

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